

WHO MADE MAN?

THE ORIGIN & DESTINY OF MAN

D. STEWART MacCOLL

"A fair-minded representation of the scientific position and a warm-hearted upholding of evangelical belief."

Professor D. M. Blair, M.B., Ch.B., D.Sc.

WHO MADE MAN?

A popular statement by a well-known Australian medical man and Convention speaker, of the conflict between divine revelation and various rationalistic theories of human nature. The author comes to the conclusion that the Biblical view is the only tenable one, and that "true science bears abundant evidence of the truth of the Mosaic record rightly interpreted." The quarrel is not with true science, but with a pseudo-science which dogmatizes about questions that are still in the airy region of speculative philosophy.

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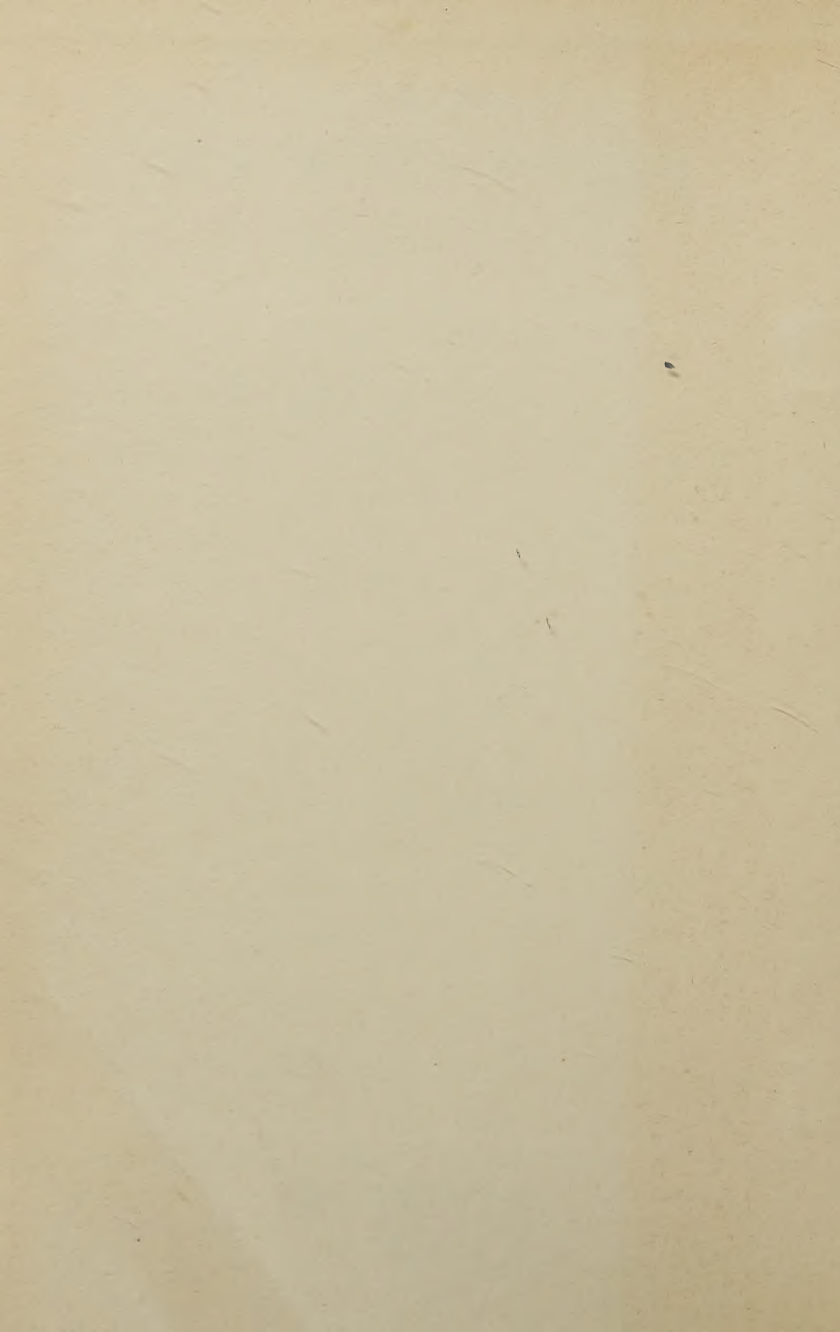
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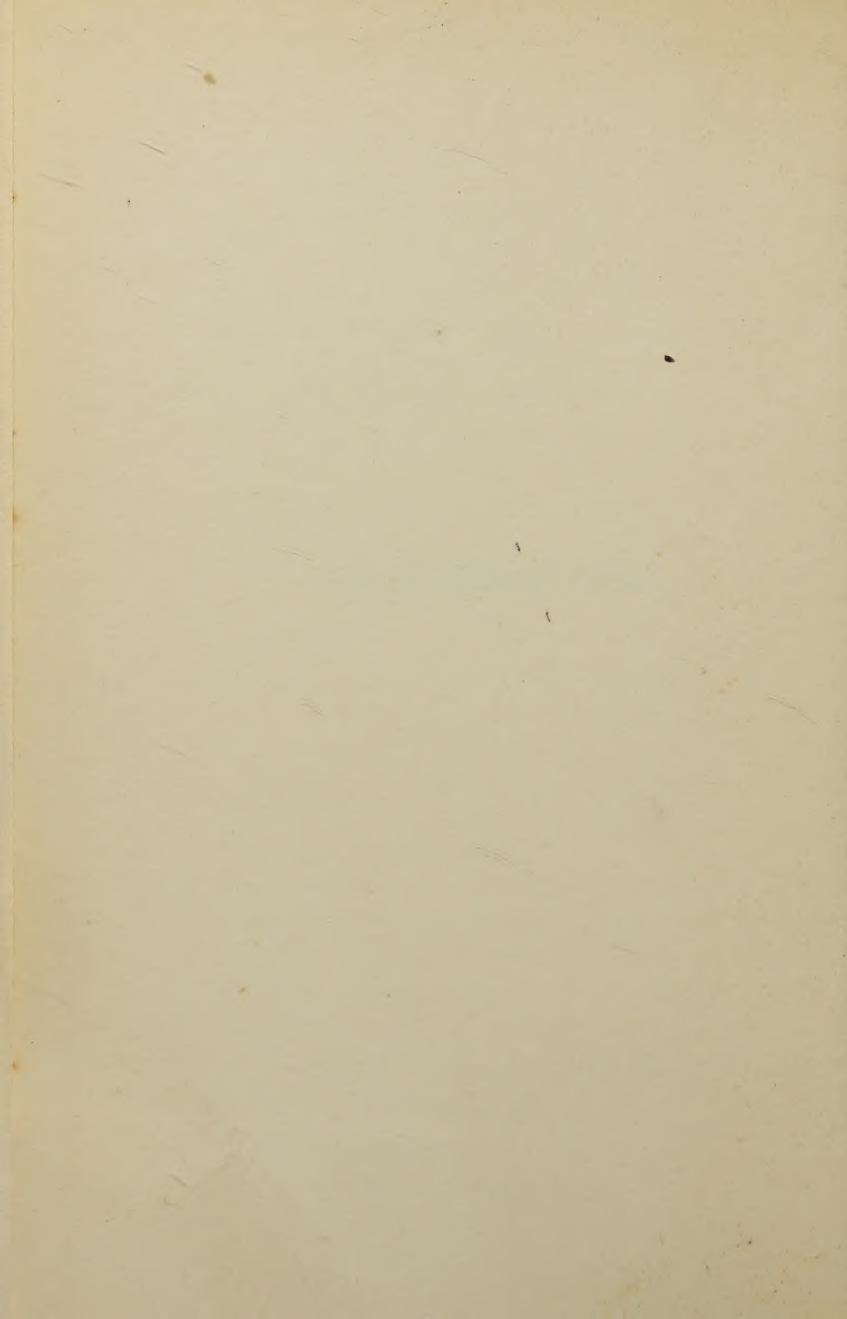
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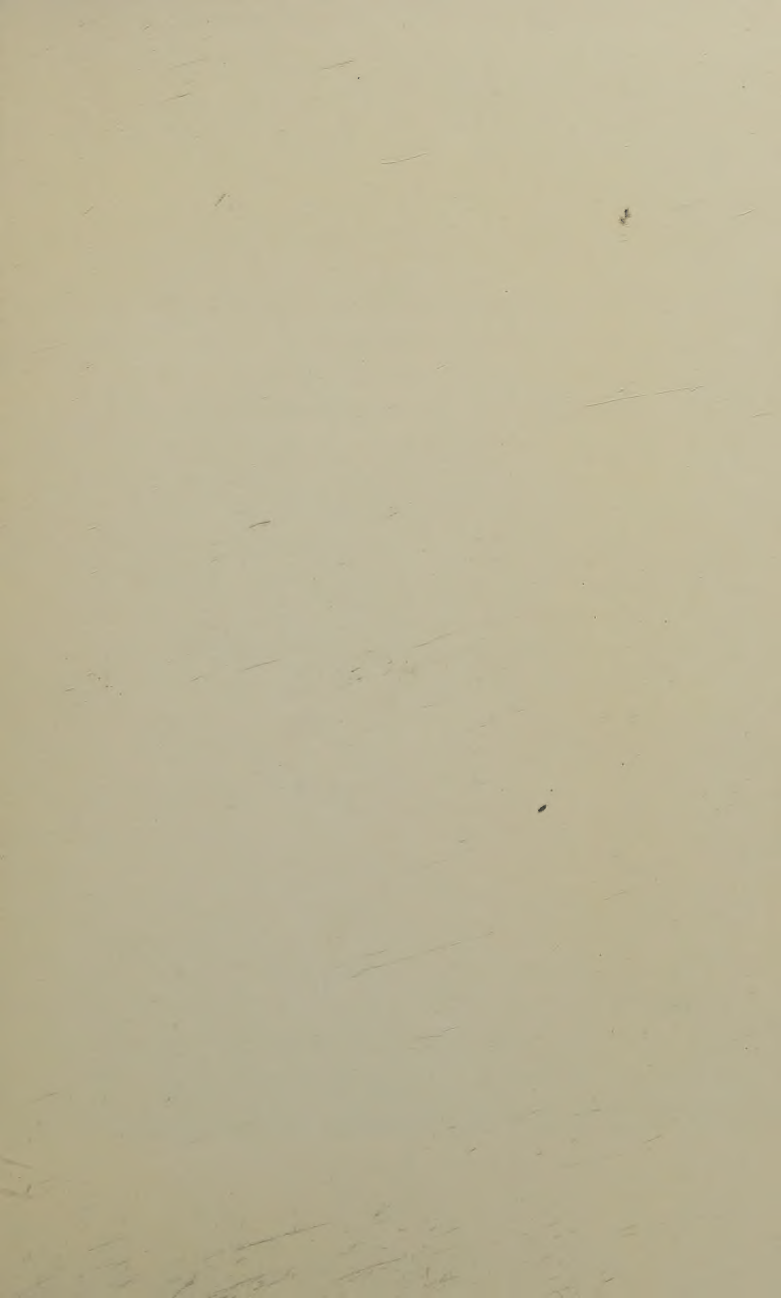


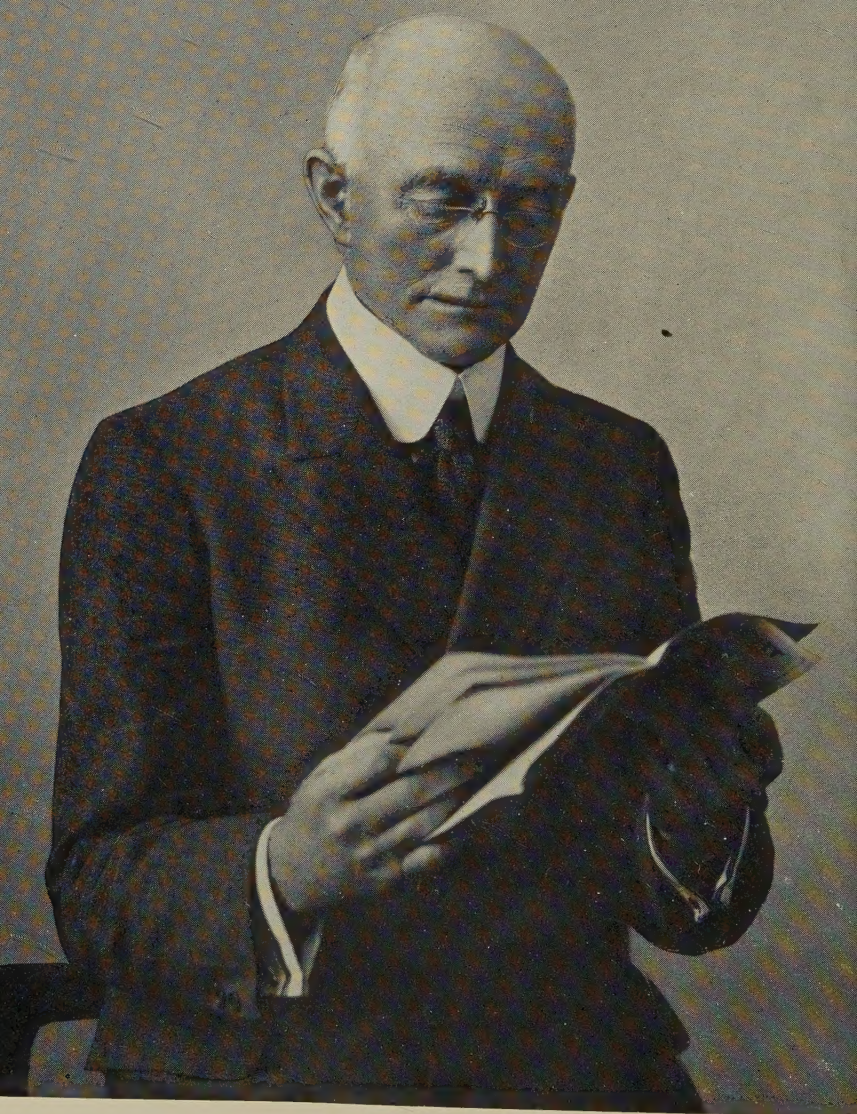
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WHO MADE MAN?







W. Stewart Hume Coll

WHO MADE MAN?

The Origin and Destiny of Man

By

D. STEWART MACCOLL

M.D., M.S.

Foreword by

REV. W. H. ALDIS

Chairman, The Keswick Convention

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FOREWORD

It is with sincere pleasure I commend this book, and that, for two main reasons.

First, because of my love and admiration for the author. Dr. Donald Stewart MacColl was a man of outstanding ability and was possessed of a most charming personality. He seemed to have one supreme ambition in life, and that was to live to the glory of God.

Amongst the many men I have met and known, I cannot recall one who had a more intense devotion to the Lord Jesus Christ. Nothing gave him greater joy than extolling the glories of his Lord. As there came flowing from his lips a literal torrent of exquisite language, his face would light up as with the reflected glory of the Lord.

No one could be long in the presence of the beloved doctor without realizing that he lived in constant and close communion with his risen Saviour.

I shall not easily forget some talks with the doctor at the Keswick Convention in 1934; and the outstanding impression left on my mind was his passionate love for the Lord Jesus Christ.

This was also revealed in his correspondence, and

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I have letters of his which I regard as precious possessions.

The second reason why I am delighted to commend the book is, that it comes from a scientist, and its theme is one of supreme importance. The quotations in the book reveal much of the wide range of Dr. MacColl's reading.

The author was fully aware of the complex nature of the problem with which he was dealing, but he was not a man to shirk difficulties, and no one could ever charge him with the desire to evade an issue.

Students who find it difficult to retain their faith in the Biblical account of the creation of man, will find as they read the book that here are the convictions of one who was at once a real scientist and at the same time a devout believer in the complete authority and reliability of the sacred Scriptures.

The book should also be of great usefulness to those who meet students, and seek to answer their problems in regard to any apparent discrepancy between the conclusions of scientists and the inspired Word of God.

May the book have a very wide circulation.

W. H. ALDIS.

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*The Author's royalties on the sales of
this book will be devoted to missionary
work connected with the Keswick
Convention.*

CHAPTER I

IS EVOLUTION A POSSIBLE CLUE TO THE
MYSTERY OF LIFE AND THE UNIVERSE ?

CHAPTER I

IS EVOLUTION A POSSIBLE CLUE TO THE MYSTERY OF LIFE AND THE UNIVERSE?

THE present is a time of intellectual and religious crisis. The mind seems in a state of flux. Professor J. Y. Simpson has said that there is an extraordinary fluidity even in modern scientific theory. We are drawing our conclusions from "vague probabilities," and, as far as religion is concerned, we seem to be drifting towards the mists. Louis Pasteur, the great French scientist, said that we should always doubt our hypothesis, if the facts do not compel affirmation, and yet the schools have accepted Evolution as if it were a scientific fact established beyond question. This has made possible the extreme Modernistic theology which not only doubts the miracles of the Old Testament but also the Virgin Birth and the Bodily Resurrection of our Lord.

The atmosphere being admittedly in a state of mental fog, it behoves us to ask ourselves the question if we have a reliable chart in the Bible, which our forefathers called the Word of God; or does it open with Genesis as a mere nursery yarn? All thinking

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men are impressed with the wonder and mystery of life. Kant said that two things overwhelmed him with awe—the spectacle of the starry heavens, and the sense of man's moral responsibility. Immediately we are seized with this sense of wonder we construct a cosmogony, or a theory of the origin of things.

Many to-day are tossed on the devious waves of doubt, and have dropped their moorings and are wandering on a sea without a chart or compass. It is for the sake of such that I write. I remember my University days, and the time when such thoughts first assailed me. I was going home at the end of my second session. I walked into a Highland graveyard not far from the home where I was born, and discussed, to my own satisfaction, the great problem of immortality. Then I came to the conclusion that I had no more immortality than the dog that followed at my heels.

There are three great problems of profound difficulty which are pressing to-day upon all thoughtful men. The first is psychological, What am I?—am I a being endowed with a soul, or am I a mere chip, borne along on the stream of tendency? The second is a theological problem—God's relationship to the Universe which He has called into being. And the third is a moral problem—man's duty to his fellow man in a world of inequality. These problems are propounded in a book called *The Gospel for an Age*

of *Doubt*, by Dr. Henry Van Dyke, and I mean to deal particularly with two of them—the psychological and the theological.

Van Dyke says that out of the depths of these problems dark and mutilated doubts are for ever rising. Most of the perplexities and practical perils of our time come directly from these questions, to which modern scepticism gives an answer of despair, or, at best, only a dubious and uncertain reply.

A series of articles came out in the *British Weekly* on "Fundamentalism, True and False." In one of these this sentence occurred: "There is an aggressive section of opinion which is seeking to expel from the churches and missionary societies the results of Bible Scholarship, and the scientific view of how the world and man came to be." It is needless to say that this is a burning question everywhere. In his volume, *The New World*, Dr. Hugh Black of New York, says that to-day social unrest is going hand-in-hand with intellectual and moral confusion. The solution made by the Reformation was only a makeshift, it was a change of authority from Church to people that kept the world going for some time; but criticism to-day is more radical and investigates all authority. It has put the Bible into the melting pot. Whither are we heading? On what uncharted seas?

A few years ago the *Daily Express* conducted a symposium on "My Religion," and invited journalists,

novelists and literary men to give their views. Mr. Arnold Bennett opened the series with a bold declaration that, personally, he had never at any time believed in the divinity of Christ, the Virgin Birth, in heaven or hell, in the immortality of the soul, or the divine inspiration of the Bible. He added that these denials were taken for granted in the circles in which he moved, and were regarded as commonplaces, which did not even call for argument. This last paragraph is ominous, as indicating the widespread unrest among thinking men to-day.

Dr. John Kelman has called this a day of loosened creeds and vague unfocused doubt, a day of much questioning and little achievement.

The range of our subject is so wide that we must narrow our enquiry to a point. The real question at issue is, the Origin of Man. *Is man ascended from an ape-like creature in the primeval forests, or is he descended from a God-like man in Eden?* It was said of Bishop Samuel Wilberforce, when he met T. H. Huxley in Oxford, in 1860, that he discoursed on Darwinism with inimitable spirit, emptiness and unfairness. We must avoid the spirit of ridicule, for this philosophy, whether right or wrong, has gripped the minds of some of the leading thinkers of the world. The fact, however, of its having been espoused by some of the foremost scientists and philosophers

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must not deter us, as Christians, from the most impartial and searching investigation; for, despite strenuous effort on the part of theologians to reconcile this hypothesis with the cardinal facts of Revelation, Professor James Orr's position is accepted to-day by the best thinkers on both sides of the controversy, that the two are utterly irreconcilable.

The Revelation of God is being assailed at one end by Rationalism, and at the other by a subtle Spiritism, which is ensnaring unstable souls by the thousand. What is the explanation of this mental unrest? The last fifty years have been called an Evolutionary period. Two men, Charles Darwin and Herbert Spencer, both unbelievers in revelation, not only shaped the scientific and philosophic thought, but also the theological thought of the past three decades. Now these men were essentially Rationalistic Evolutionists.

What basis of truth underlies this popular hypothesis? This must be honestly considered by the man who has to-day to bear weight in the great cause of Jesus Christ. Unless my faith is founded on an intellectual conviction I shall be swayed by every passing wind of doctrine. Our attitude of thought must be that which Matthew Arnold put into the mouth of Empedocles, as, with soul aflame he said, "Yea, I take myself to witness that I have loved no darkness, sophisticated no truth, nursed no

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delusions, allowed no fear." Where so many earnest and sincere minds are gripped by the Evolutionary philosophy it will not serve God or truth for us to stand aloof, saying hard, harsh things about it. We must investigate it; "prove all things and hold fast that which is good."

This question was again brought to an acute issue by the sermon preached by Canon (now Bishop) Barnes before the British Association at Cardiff, in 1920. That sermon was cabled to the secular press of Australia. Here are a few quotations from a newspaper of that time:

"The Christian churches are face to face with a serious dilemma. Shall they accept scientific truths which conflict with Christian dogmas, such as the Fall of Man, or, shall they cling to the dogmas and deny the truths of science?"

"According to science, the Biblical account of the creation of the universe, and the creation of the first parents of mankind, are childishly absurd."

"To the Christian who accepts modern biological principles, the *Christ spirit* . . . is the supreme and final power in the evolution of man. Jesus Christ was the miraculous example of what we should try to become. Man was not made perfect and then marred. His evolution is still proceeding; he is growing to the measure of the stature of the fullness of Christ. Why need we trouble about the Fall as long as we can preach that 'in Christ shall all be made alive'?"

Note that phrase, "the Christ spirit", which is much upon the tongue of the materialist and the

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spiritist to-day. It has reference not to the historic, personal Christ of the Gospels, but to an ethical abstraction of varying and often valueless significance. A greater travesty of divine truth has never been uttered!

The question, therefore, before us is: "Does the Scripture view of the origin of the world and its primitive condition, and the origin of man and his primitive condition, clash with the assured findings of science, or merely with the vagaries of a passing phase of philosophy?"

The writer received a letter from a rationalist in which he said: "High Schools have been in a fix. The study books for students in biology are full of it, and other studies are permeated with the same thing, and the Heads of the schools are perplexed how to apologise for and compromise the situation." This man speaks truth, the study books *are* full of it, and the whole thing is taken for granted as a demonstrated science, without a hint that it is a mere assumption, a wholly unproved hypothesis. Take, for example, *The Children's Encyclopaedia*, edited by Arthur Mee. This book brazenly publishes pictures, wholly imaginary, of our supposed ancestors, among whom we are asked to recognise, in gibbering anthropoids, our great-grandfathers. This is a cruel way of inoculating the plastic minds of youth with purely hypothetical teaching, calculated to prejudice them against the truth of man's real origin, as

recorded in Genesis I. The same holds true of nearly every popular literary or scientific treatise written to-day. That compendium of history, Van Loon's *Story of Mankind*, opens with a chapter in which the author traces our origin through a bloody struggle from the lower creatures up to our present condition. The mere dabblers in journalistic science always write with the assurance of ignorance, but the really great scientist speaks with hesitation and reserve.

Nowadays, systems of thought are being continually recast. The Evolutionary hypothesis is responsible for this more than any other, for it permeates all literature. Its modern apostles are Darwin and Spencer; but the theory itself is not modern by any means.

What *is* Evolution? It is the name of a theory by which the present order of Nature is supposed to have come into existence.

The theory may be either modal or causal; that is, the Evolutionist may profess to tell us *how* the development of life took place, or, he may be trying to find the *cause* of such development. La Place, for instance, speaks of a fire mist in the very dawn of things which was in a state of motion, and which potentially included all matter and mind.

Further, Evolution may be rationalistic or theistic. In the first instance, it is consistent, but in the second inconsistent—hybrid, unscientific and unchristian.

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The modern form of Evolution took its rise in the year 1859, when the great Charles Darwin published his epoch-making book, *The Origin of Species*. Yet this statement needs qualification, for it was the evolutionary philosopher, Herbert Spencer, who took Darwin's work in a limited sphere as a proof or demonstration of the universality of the hypothesis that everything in heaven, earth, and sea arose by purely natural processes—the non-miraculous origin and growth of the universe. Here is Spencer's own clear and unequivocal statement: "It spans the universe and solves the widest range of its problems, which reach outward through boundless space, and back through illimitable time, resolving the deepest problems of life, mind, society, history and civilisation."

According to its consistent votaries, Evolution is the golden key that unlocks all the mystic chambers of matter, mind, time and eternity. A philosophy that speaks with such boundless confidence must surely be entrenched in an impregnable fortress, built on an unshakeable foundation. Let us see. It is truly marvellous the extent to which, in one form or another, it has captured the press and the pulpit, the cultured and the illiterate, the thoughtful and the superficial; and yet Professor J. Arthur Thomson, of Aberdeen, himself an Evolutionist, shortly before his death called it nothing but a scientific guess, a

mere attempt to spell out the enigma of Nature. One writer has recently said of this hypothesis: "It will seem strange that a confessedly unproven theory should be made the basis of all modern thinking, the foundation of a universal philosophy, the cause of the revolution in theology, and the reason for rejecting the narratives of the Bible, and, on the part of the scientist, of abandoning Christianity and launching into atheism."

Evolution is the fad of the day, and although it is loudly spoken of as "science," yet if we remember that the term means *knowledge gained and verified by exact observation and correct thinking*, in other words, *knowledge systematised*, we must relegate Evolution to the uncertain sphere of philosophy, where everything is in a more or less nebulous and, therefore, evolutionary state. Professor Wright summed it up splendidly, when he said that the "doctrine of Evolution as it is now becoming current in popular literature, is one-tenth bad science and nine-tenths bad philosophy." The whole thing might be tolerated as a harmless and fleeting theory, were it not that it makes such a clamant demand for our faith and most cherished hopes.

If the doctrine be true, we must abandon all confidence in the Person and Mission of Jesus Christ; for man in that case is not fallen, he has never sinned, but has merely passed from the non-moral state of

the brute to the moral state of the human. He needs no Atonement, and the Cross and Passion of the Son of God are nothing but a poetic expression of martyr-devotion to truth and duty.

Seeing that the claims of this theory are so sweeping, let us see if it is worthy of allegiance. Let us go back to the fire mist, and trace again the development till we come to the stage when life appears for the first time on the scene. Then let us follow the growth from a common stock, by divergent Evolution.

Development proceeds from the simple to the complex. But how? Evolutionists say that all things came by (1) continuous *progressive changes*; (2) according to *certain laws*; (3) by means of *resident forces*. But from *where* have the laws and the forces themselves evolved?

It is common to hear it said that all scientists are Evolutionists. Now that we are considering the very beginning of things, let us see what the scientist has to say.

Professor Tyndall states: "Strip it naked and you stand face to face with the notion that not only the ignoble forms of life, the animalculer and animal life; not only the more noble forms of the horse and lion; not only the exquisite mechanism of the human body; but the human mind with its emotions, intellect, will and all their phenomena, were latent in that fiery cloud."

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Professor Wright says: "Inductive Science looks but a short distance either into space or time, and has *no word* concerning the beginning of things or the end of things."

Such is the beginning of this universe-embracing theory. And, having reared this airy foundation, the theory has raised upon it the glorious superstructure of matter and mind as we see them in their varied forms and beauty in this awe-inspiring universe. Born in a guess, begun on an assumption, it proceeds to rear this wonderful castle in the air, and lo! thousands of the wise and prudent are so enamoured of the baseless fabric, that no wonder some of the godly think it is the "working of error" which God was to send in the latter days, "because men received not the love of the truth that they might be saved."

We now come to the beginning or dawn of life. We must start with protozoa, or with bacteria. But there is a tremendous chasm between the inorganic and the organic, which Evolutionists try in vain to bridge.

Sir Almroth Wright declares that among the lowest forms of life the species are as hard and fast as amongst the mammalia. Where are the transitional forms? Among the fossils of the geological ages there is not only one missing link but *millions* of missing links. In so great a multitude, surely one undoubted evidence of transmutation of species can be adduced! *Where is it?*

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Professor R. Virchow admitted that "the reserve which naturalists impose on themselves is supported by the small actual proofs of Darwin's theory. *FACTS seem to teach the invariability of the human and animal species.*"

Sir J. W. Dawson said: "It is one of the strangest phenomena of humanity; it is utterly destitute of proof."

Dr. Etheridge, of the British Museum, declared that "in all this great museum there is not a particle of evidence of the transmutation of species. This Museum is full of proofs of the utter falsity of these views."

And even Huxley has to admit: "*It is our clear conviction that, as the evidence stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether natural or artificial.*"

It is, perhaps, still more striking to find both Darwin and his son and biographer announcing, "*We cannot prove that a single species has changed*" (*Life and Letters*, Vol. 3, p. 25).

Such is Evolution when stripped of its specious generalisations founded on utterly insecure and insufficient data. As to its theory of the origin and development of species, as far as the lower animals are concerned, I might have no quarrel, if it were only humble and borne in mind that at best it is a mere guess. But when it applies its hypothesis to the

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origin and creation of man, the question is serious; for it is subversive of every fundamental and cardinal truth in the Word of God; and just at this point the agnostic Evolutionist and the theistic Evolutionist are one, for the latter affirms that as to his body at least man is ascended from the brute creation like any other creature.

Modern Evolution is so modified that it has overthrown the Darwinian view completely. Darwin held three main tenets: (1) the denial of teleology, that is, the doctrine of design, which holds that the phenomena of organic life can be explained only by purposive causes and not by mechanical causes (for teleology Darwin substituted natural selection); (2) the assumption that evolution proceeds by slow and insensible gradations; (3) the assertion that organic advance has been absolutely continuous from the lowest form to the highest.

The new Evolutionism (1) recognises in the evolutionary process a directive intelligence—the presence of idea; (2) it denies that the only mode of progress is by insensible gradations; (3) it conceives of Nature as an ascending series of kingdoms, the higher in each involving new factors and requiring a specific cause to account for it.

If I ask, "Is the creation of man Evolutionary or Scriptural?" this, no doubt, suggests to some a mental haze on the part of the writer, as the origin

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of man is considered by most thinkers to be both Evolutionary and Scriptural. Now, I maintain that this theistic compromise is the cause of the present religious bewilderment—a growing uncertainty being prevalent everywhere, according to Principal Selbie.

The late Professor Jolly Smith, who was the first President of the Bible Union of Victoria, said that the uniqueness of man in the universe is implied by the fact, which modern science stresses, that there is not another world like ours, and, therefore, not another being like man. The wonderful inter-relation between God and man implied in Scripture demands for man this unique position, and the deepest voice of modern science—that of mathematical astronomy—supports indirectly the implication of revelation. The uniqueness of man as being supreme above every other creature is the main line of my thesis.

I have the utmost toleration for all Evolutionists except one class. The only Evolutionist that I cannot understand is the man who calls himself a Christian Evolutionist. His whole position appears to me to be that of compromise. My object is not to shake the dogmatic negation of the confirmed sceptic, whose mind is largely closed to new light, but to confirm the faith of the true believer in the inspiration and authority of this Book.

I propose to inquire into the title deeds of the Evolutionary hypothesis, whose tendency has always

been toward what we call a naturalistic explanation of Nature, regarding it as a closed system, to which God is very largely an absentee. In line with this thought, I quote Professor Wood-Jones: "It is quite essential to inquire if our present beliefs are firmly established on their own, self-evident merit, or if they have been in any way coloured and given a fictitious value by the passing through past phases of history. Now, that is of great importance to-day, because reverence for fact is the only attitude compatible with a truly scientific mind, and at times retractions and disavowals are absolutely necessary."

In all branches of science, a periodical stock-taking and revaluation of theories is useful. Such is long overdue in the subject of the origin of man. We have all become accustomed to a wearying repetition, to an almost blind reverence for the dicta of the founders of our beliefs. We need not go any further than the pages of most of the current text books dealing with human origins to learn how complete, but how little weighed or considered, has been the acceptance of these dicta.

Professor Wood-Jones says: "It is not considered inconsistent to assert a belief in Evolution, and yet to confess to a dissatisfaction with the teachings of Darwinian evolution." What is this Evolution which a man may assert, while rejecting Darwinism? This vague idea of Evolution has been defined as a changing

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order, or an orderly change, which can be observed everywhere. With this the intelligent Christian has no quarrel. His eyes are not blind to the progressive glory of his Father's universe, while he firmly rejects a philosophy which makes Nature a closed system, which shuts his Father out.

President Hoover addressing the members of the press of New York City, said that America was not passing through a wave of crime merely, but that there was a subsidence of the entire foundations, socially, economically, industrially and religiously. One is convinced that all who think seriously must be in agreement with this. Men are thinking perhaps as never before. The *British Weekly* has said that for the time being the church has lost the youth of the present day and the reason is that she has lost her authority. Dr. J. A. Hutton, the Editor of that journal, wrote that the supreme foe of true Christian faith is not grossness or carnality, but something rather fine in itself. "Christianity in fact," he said; "Christianity with a change of accent," but such a change as to rule out the whole world of the supernatural."

Dr. D. S. Cairns in his book, *The Faith That Rebels*, says that the faith to-day is suffering an eclipse, and that several of the vital ideas of Christianity are thrown out of focus and deprived of half their power. The men I am quoting are not pessimists or

alarmists, but profound thinkers in a position really to gauge the mental drift of the present day.

When Ralph Connor visited Scotland, he heard six of her greatest preachers. He attended the General Assemblies of the Church in Scotland and heard great addresses in Edinburgh. He asked himself what was the character of the addresses? They were great intellectually, they were the best kind of preaching, expository, but one came away, he said, with a feeling that there was some want. On asking himself what it was, he came to the conclusion that the voice of the prophet is silent to-day in the Scottish pulpit. Who is the prophet? He is the man who feels he has a message from God and *must* deliver it. The reason that we have largely lost that note of urgency is that the prevailing Evolutionary philosophy has put a great question-mark after the truth of the Word of God.

Professor Huxley was a great thinker and, with Alfred Russel Wallace, one of the ardent apostles of Darwinism. He was a truly great scientist, a man who attached tremendous importance to exact method and keen observation, and one who had the courage of his convictions. He stood for what he believed to be true, whatever it cost.

A great many people are under the impression that Huxley was an avowed out-and-out believer in Evolution as the solution of the problem of life and

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of the universe. He was not. He was an ardent admirer of Darwin and his teachings, but Huxley was a sincere agnostic. He said he did not know whether Natural Selection was the solution or not, but he did not believe the Christian revelation had any authority; so that he was a consistent agnostic. Like Herbert Spencer, he said that God was unknowable and unintelligible. The whole outlook of science has changed since Darwin, and yet this is the view that still dominates secular literature. The man-in-the-street is always thirty or forty years behind the man in the university, and the man in the university to-day is not occupied at all with the question that occupied the minds of men thirty or forty years ago. Science then made pronouncements which were very dogmatic, and many of the men of that day in the learned world adopted philosophical ideas which they stated with great authority, but which were unsupported by the facts of science.

Bishop Barnes, of Birmingham, says that to-day we must fearlessly accept the new knowledge and approach new problems with unbiased minds. The true Christian is in perfect accord with that, for the informed follower of Jesus Christ fears no knowledge if it is founded on true science. Intelligent faith has nothing to fear from the advance of scientific truth, but the Christian must draw a distinction between the facts of science and the fancies of scientists. I

have quoted Bishop Barnes because he is a Modernist of the most advanced type, a fearless thinker and a man of moral courage, a man one may admire, however much one may disagree with him. His idea of how the drift from true Christian thought is to be arrested is totally different from mine, for I am a Fundamentalist, out and out. I believe that every science must have some foundation—physics, the atom; biology, the cell, and so on. I believe in something foundational, that cannot be shaken. My position is that the philosophy of which Barnes is an advocate, is largely the cause of the prevailing indifference as to the claims of Christ, and also the cause of the recent humanism in America and elsewhere that has relegated God to the background. I make bold to say that this Evolutionary hypothesis has no basis whatever in true science.

I want to state the case fairly, for truth ought to be the only thing that should hold us, and if there is any new knowledge that really shakes my faith in the authority of this Book I want to know it. To make my position perfectly sure and fair I am going to quote as witnesses scientists of the very first rank, and all of them convinced Evolutionists, to show that Evolution itself is a mere philosophy. For twenty years after Darwin wrote his great book, *The Origin of Species*, men thought that the whole question was settled, but now we know that this

hypothesis in all its modified forms throws not a single ray of light on the mystery of life and of the Universe. And yet the great majority of teachers in the schools of the world are Evolutionists, although there is a growing minority of the best minds who are putting a mark of interrogation after the hypothesis.

There are devout Evolutionists who believe that this is God's method of creation. I hope to show that this is scientifically untenable, but even so we cannot dismiss the question in the curt way of Thomas Carlyle when he said Evolution was "the gorilla damnification of humanity." Carlyle was perfectly within his right in making a bold statement like that, but it does not do any good. We must give a reason for the hope that is within us. God has made man with a brain. Inside that brain is a marvellous mind. My intellect is the part of my being on which the Spirit of God works, and I must, as an intelligent being, use my brain and reason out things. God says, "Thou shalt love the Lord thy God with all thy mind," as well as with all thy heart. The world is not going to be arrested by Evangelical platitudes. There must be brain and thought in our preaching. Reverent faith is not incompatible with the most searching criticism. Lasting faith, indeed, must be founded on intellectual conviction. I believe it was Professor Selbie who said that if we are to outlive the scepticism of the present day we must outthink it.

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Evolution is a theory or notion by which we try to co-ordinate the facts of Nature into an intelligent system. It is an honest attempt to solve the mystery of life and the Universe. There are four aspects of Evolution, or attempts at explaining the factors by which the world, animate and inanimate, has arrived at its present condition. There are the views of, first, Darwin, second, Lamarck, third, De Vries, and fourth, Mendel.

We have no objection to the utmost freedom of thought, provided only it does not arrogate to itself a tone of dogmatic assertiveness as to the mode in which the great Creator called the world into being, for of this neither the Bible or Science gives us the faintest idea. The Bible states the sublime fact that "In the beginning God created the heavens and the earth," that He created life, and lastly man in His own Image, and true science bears abundant evidence of the truth of the Mosaic record rightly interpreted, and unequivocally affirms that it knows nothing of how the world and man came to be. As Professor Hobson of Cambridge said, the enlightened Christian holds an open mind, while knowing that, despite all the magnificent triumphs of science in elucidating the problem of the Universe, it has, so far, touched only a fringe of the mystery. Doors have opened, many more will open as our search progresses, but beyond the utmost lies infinity.

IS EVOLUTION A POSSIBLE CLUE?

There is no difficulty with the scientist, who is sufficiently great to be truly humble, because, like Newton, he feels that he knows so little compared with the vast ocean still stretching before him unexplored. Our quarrel is with the pseudo-scientist, who would label us antiquated and behind the times, because we refuse to accept as settled what is still in the airy region of a speculative philosophy.

With regard to the origin of species, Dr. Solly, F.R.S., has said: "How slight is our knowledge or, rather, how dense is our ignorance with regard to this question," and we know that to-day there is no hard and fast evolutionary dogma, Evolutionists being notoriously divided amongst themselves. Sir Ronald Ross, the Editor of *Science Progress*, has said that he cannot help feeling that Dame Nature must often smile behind her hand when listening to some of our Professors. Professor James Orr some years ago drew attention to the fact that there is no modern view of the world but a congeries of views, all more or less self-contradictory and self-destructive.

The Modernist (who is very often anything but modern in his scientific knowledge) would lead us to accept this congeries of self-destructive views as the crystallised and sure result of modern scholarship, and when we dare ask a question, we are assigned a place in the limbo of the mentally inadequate, who will eventually be eliminated as the

light of this speculative evolutionary philosophy becomes clearer.

What we, as Christians, must realise is, that there is no agreement between Evolutionists themselves as to what the factors are which determine the origin of species. In the light of our present knowledge, the battle has to be fought over again, not between the scientist and the theologian, but amongst scientists themselves, as to what is the real significance of the term. The matter is not so finally settled as Bernard Shaw and other journalistic harlequins would lead us to suppose.

Evolution to-day is regarded as an orderly progression from the simple to the more complex. It is looked upon as a process of becoming. The truly reverent mind of the enlightened Evolutionist, like Professor J. Arthur Thomson and Professor William Bateson, is approximating more and more to the sublime view of the opening chapters of the Bible. Evolution is no longer atheistic or purely rationalistic, as it was forty years ago. It is Theistic. There is a recognition of a great, intelligent purpose working through all. A German philosopher maintained that the world of objects is not only related to an Intelligence, but that it can be nothing but the revelation or manifestation of intelligence. The material world is an incomplete reality and could not exist by itself. Matter is but the necessary

object and counterpart of spirit, in which spirit reveals and realises itself.

Teleology, or a great end in view, is no longer scouted by scientists. It is only the man who has drunk shallow draughts at the Pyrean Spring, who thinks that he has dissipated all mystery from life, and eliminated God from His own Universe by uttering the elusive word, "Evolution," a word which itself has undergone a greater evolutionary change than anything else, since the writer became a student. When we encounter to-day the cocksure Evolutionist, who is generally only a half-educated man, we have only to ask him what form of Evolution he believes in, whether that of Lamarck, Darwin, De Vries or Mendel. The question will be sufficient to prick his bubble and reveal to him that he is seeking to set his mind to rest on the pillow of a vague idea. How easy to say:

"A fire mist and a Planet, a crystal and a cell,
A jelly fish and a saurian,
And caves where the cave men dwell". . .
Some call it Evolution, and others call it God."

But what a leap from the hypothetical mist of La Place to the planet, with its order and glory as we see it to-day, and what a chasm separates the inorganic crystal from the cell, with its mystery of life, the border line of which has never been crossed,

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though keen our search has been, pursuing the quest with growing ardour ever since Greek thought first gave investigation its scientific bent. We cannot help feeling that man's insatiable thirst for knowledge must be pleasing to the great Creator. What is it but an endeavour to trace the footprints of God in His wonder-working. What a thrill went through the soul of Kepler as he discovered planetary motion, causing him to exclaim: "Oh God, I am thinking Thy thoughts after Thee!" We must ever watch against the desiccating narrowness that would stifle research, for it is fatally possible for a Creed to be merely acquiesced in by a mind that is intellectually too lazy to search and see for itself. But when we eat of the Tree of Knowledge to foster our pride, and shut God out from our thoughts and our life, we find the abiding truth of the primal story, that to eat thus still spells expulsion from Life's Eden, and the shadow of approaching death already comes across our morning sky. This is to-day the effect of an unintelligent, unbalanced and unscientific Evolution, which denies the fact of sin, and here it is for ever irreconcilable with the Bible. As we open the Bible and, with unbiased mind, peruse its pages, the conviction is irresistibly borne home that sin is a calamity, a tragedy, a moral catastrophe, an irretrievable fall, for which there is no remedy but by God's intervention.

CHAPTER II

THE VARIOUS SCHOOLS OF EVOLUTION

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THE VARIOUS SCHOOLS OF EVOLUTION

THERE are two, and only two, views to-day that hold the enlightened mind. First the Scriptural, second the Evolutionary.

Take the second first. Evolution has a twofold aspect. First, the origin of Matter. This is called Cosmic Evolution. It begins with the idea of La Place, much modified, that this world was once a little island of fire mist in the illimitable ocean of space. Tennyson said that "This fire mist began to move and that the elaboration and perfection of matter depended on motion having been initiated and carried on until the action and reaction of matter and energy through hoary ages resulted in the glory of the universe, and especially in the glory of our world as the most finished product of Evolution with the star spangled dome of sky above us, and the teeming wonder of life around us."

This talismanic theory explains nothing. Science is divided into three great compartments: first physics; second biology; and third psychology. Between these three there are gulfs unspanned by

any theory. They have tried to bridge the gulf between physics and biology by spontaneous generation, an antiquated theory lately resurrected by Sir Oliver Lodge. Two of the greatest scientists of the past century have been Louis Pasteur and Joseph Lister. From the established conclusions of these men humanity has been blessed with the greatest boon ever conferred on suffering mankind—aseptic surgery; and this magnificent achievement of recent years has been based on the scientific dictum that all life springs from life. The man who builds on scientific fact is building on a rock—the man who builds on Evolutionary fancy is rearing his house on a sand foundation with the inevitable result.

As the gulf between matter and life is unbridged so is the gulf between life and mind. The writer once heard a great lecture on the action of mind on body, which showed that we know nothing of how mind and body meet and wondrously combine, and that by searching we cannot find out man, much less God, and that most of our ideas with regard to the action of mind on body are still in the realm of speculation. Professor Trenchard More has pointed out that, although it is a fundamental axiom of biology that life can only come from life, yet it is the axiom of Evolution that all life has evolved ultimately from purely material elements.

We now come to the branch of Evolution which

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deals with life. This is called organic Evolution, and it is based on the assumption that *somehow* life came—first as jelly-like specks of protoplasm in the ooze of the ocean—indistinguishable from the mud in which they were embedded. From this mud, life went struggling on and up, along a “bloody ladder,” until it reached its present glory in the brain of a genius.

First of all, we note the general idea of Evolution—that life, beginning down here in a unicellular origin, goes on steadily rising in the scale of life, and in increasing complexity through all the species, until at last it arrives at man, with his splendid endowments. Now, you see, this implies an unbroken continuity—a chain of life connected by a genetic relationship, every species connected not only with the one beneath it, but with the one above it; each one the last link in a great chain of ascending life, until at last we get the crowning masterpiece of creation.

The first thing we must note about this is that it begins with an assumption—a postulate. It assumes the origin of life from a uni-cellular beginning, no explanation being given but that of the rational Evolutionist. That is rather an insecure foundation for a philosophy that attempts to explain everything in the universe from the fire mist to the planet, with its multitudinous and wonderful life. If you

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ask where this original start of life came from, the rational Evolutionist says it sprang into being by what is called spontaneous generation—that is, that somehow, by a mere physico-chemical process, life came to be. This materialistic conception is now regarded more as a degeneration of mind than a generation of life. Professor Hill, of Manchester, a few years ago delivered a lecture on the cell. A cell is a world of wonder and of mystery, and he said that, if we had the key to the mystery of life in one cell, then we had a solution to the multifarious and wonderful pageant of life which is passing before us in our study of biology.

Assuming a beginning in this hypothetical way, the next thought in Evolution is that life goes steadily upward and forward in unbroken continuity, until at last the summit is reached—man. Is there scientific evidence for this?

This idea has been illustrated by means of a diagram which the French call the “*échelle des êtres*”—the stair or ladder of living beings. Here we begin, right away down in the same place as in our former description, with the class of life that is called the Protozoa, at the very dawn of life. The protozoa are all uni-cellular, that is, microscopically they consist of only one cell. After a little this simple organism becomes somewhat more complex. It becomes multicellular. Life in its highest mani-

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festation is a mysterious multicellular activity. You and I are multicellular. Our whole life is simply a vortex of cell action. From the cradle, right through until I have finished my course, all the functions of my being, both mental and physical, are carried on by cell action. After the dawn of life, this unicellular organism becomes multicellular, and so now we come to another step in the great ladder of life. I am not going to elaborate on this or to break it up into its various orders or species, as this would unduly complicate matters. Let our stair simply consist of seven steps—the lowest being the protozoa—then the great invertebrate order. Next step in the ascent we come to the fishes, being the lowest of the vertebrates. As we still mount the ladder of life, we come to the amphibians, then to the reptiles, after them the birds, then the great mammalian order, and at the top, and far above all, separated from every other creature by an unbridgeable gulf, we come to man. In Evolutionary parlance, life manifests an urge upward, and so we have this remarkable rise from its lowly dawn, in the protozoan, to its awe-inspiring consummation in man.

That represents somewhat more truly the evolutionary idea that is held to-day. But the question is: How does life rise, step by step, from its unicellular origin to its inscrutable complexity, perfection and glory? This is the problem confronting the

keenest scientific minds in the laboratories of the world, and the question becomes of absorbing interest when we recall the fact that all our lives began in a single cell. When the ovum within the sacred body of the mother is fertilised, and division takes place, then begins a new life, which in course of time becomes independent, with a moral consciousness and a mind that reaches out and gets no rest until it touches the God that gave it being. It is this mysterious cell division and differentiation that takes place within the mother that has led the Evolutionist to conclude that every creature during its pre-natal life climbs its own ancestral ladder. A cell consists of a microscopically minute mass of protoplasm, with a somewhat denser part in the centre, called the nucleus. When the cell divides, that part of it outside the nucleus is of comparatively secondary interest. The part that is of supreme interest is the dense central part, and when the nucleus divides it splits up into chromosomes—somewhat more solid particles, and rod-shaped. But here is a remarkable thing—that, up to our present knowledge, every species has a definite number of chromosomes. God has stamped an individuality on every species that makes it stand unique and absolutely alone, “every creature after its kind.”

Now, let us look at the so-called modern view, and as Evolution is a term of so elastic a character,

we must look closely at all the stages of its modification.

Nothing has so much evolved as the idea of Evolution during the past three or four decades. Let us begin with Darwin, who has been called the Newton of modern Biology. I wish to pay a tribute of admiration to this great naturalist. He was a mighty lover of truth, and was the greatest, and perhaps the most honest, of naturalists. His attitude to Revelation he made perfectly clear in a letter which he wrote to a student in Jena, some years before his death. He says that, as far as he is concerned, he does not suppose that any revelation was ever made to man, and that everyone must draw his own conclusions from vague and contradictory probabilities. It never does any good to run down an opponent, and Darwin, I am sure, is a name which will remain great in the annals of the history of science. But we must remember that Darwinism was a mere hypothesis, a supposititious or imaginary state of things, assumed as a basis for reasoning. In the Sciences a hypothesis is a tentative conjecture assigning provisionally a cause for known facts, to be used as a basis for their arrangement and classification, and as a starting point for experiment and observation.

Haeckel, who followed Darwin, put forth five propositions with regard to this hypothesis, and I wish to quote them, because a certain newspaper

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correspondent has swallowed these conclusions without question, and this attitude of credulity is the one which generally characterises the uninformed and unscientific man-in-the-street. The conclusions are as follows:

(1) There has been a slow unbroken process of Evolution from the lowest forms of organic life to the highest achievement of Nature—man. This biogenetic process has taken considerably over 100 million years.

(2) This Evolution is the result of natural causes which do not imply intelligence or purpose.

(3) The immediate ancestors of man are the anthropoid apes. Man descended immediately from the ape, and secondarily from a long series of lower vertebrates. The ape appeared at the beginning of the tertiary period, at least 3 million years ago. The youngest and most perfect twig of the branch primates is man, who sprang from a series of manlike apes towards the end of the period.

(4) This law of Evolution applies to the mental and moral endowments, not less than to the physical structure of man.

The soul has been evolved from the lower organisms exactly the same as the physical constitution of the body.

The fifth and the most important conclusion, which lays the axe at the root of the Christian truth of Revelation, is as follows:

(5) The doctrine of the Evolution of man from lower animals, by excluding belief in his essential distinction from them, is fatal to the assumption of the higher spiritual nature in man, and to belief in personal immortality.

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These views of Haeckel, substantiating Darwin, are in two essential respects, irreconcilable with the Christian view of the nature of man and the nature of sin. The problem, to-day, of the scientist is: How does life rise from plane to plane until it attains its marvellous summit—how does transmutation take place? Darwin said that the animal rose from one stage to another by what is called natural selection. That is, just as the breeder selects a certain strain to get a sound stock, so Nature selects in the wild, and, by the accumulation of favourable factors, extending over an immense time, at last we climb up our ladder. Darwin stresses what is called environment. In the clutch of circumstance, and under the bludgeonings of chance, life goes on climbing its way up and working out its salvation, so to speak, until, after the lapse of an enormous time, it rises to its new level. That is Darwin's view—life rising by natural selection, the struggle for existence, and the survival of the fittest. That has been surrendered by most of the scientists of the present day, and in a very special way by Professor Wood-Jones.

Darwinism pure is largely discarded, and held by very few to-day, except men so enamoured of Rationalism that they fail to move forward into the present light of science.

The other view of Evolution, which is an attempt to solve that problem, is that of Lamarck. He said

that, by use and disuse of organs, the animal acquired certain qualities, and that by heredity these were transmitted, and so life rose in the scale. Now Professor J. Arthur Thomson, Professor E. W. McBride and most modern biologists have abandoned Lamarck. In reading Wood-Jones, I have been impressed by the fact that he leans strongly toward Lamarck's transmission of acquired characters.

Then, of course, there is what is called the saltations of De Vries. He attempted to solve the problem of the ascent of life by the mutation theory. He found that at certain times Nature took a leap, that is, that variations of considerable magnitude took place—a leap forward—and then Darwin's natural selection was supposed to take hold of these mutations in Nature, and that so life ascended, and transmutation into a new species was possible. Professor E. W. McBride, the present Professor of Biology in the University of London, says that mutations are, without exception, non-functional, and play no part whatever in Evolution.

Moreover we do not know *how* the saltations occur. The factors that bring them about are utterly beyond our ken. Darwin said that Nature makes no jumps but Sir Oliver Lodge says: "So far from Nature not making jumps, it becomes doubtful if she ever does anything else!"

Then we have the great work of Gregor Mendel

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and the results of cross-breeding according to his observations can be gauged with almost mathematical accuracy. We know positively that certain characters called dominant will be transmitted and certain others called recessive may not.

But Mendelism ends in a *cul de sac*, and verifies the inviolable law of the first of Genesis that every creature is after its kind. A. R. Wallace has admitted the fact: "On the general relation of Mendelism with Evolution, I have come to a very definite conclusion. That is, that it has no relation whatever with the evolution of species or higher groups, but is really antagonistic to such development. . . . The essence of Mendelian characteristics is their rigidity. They are transmitted without variation, and therefore, except by the rarest accidents, they can never become adapted to ever varying conditions."

Huxley, too, states that "the whole lapse of geological time has, thus far, yielded not a single new ordinal type of vegetable structure."

At the very dawn of life, in the first chapter of Genesis, Moses states this law with formal exactness, and the extensive experimentation and observation of exact science for the past sixty years verifies it. In the whole vast range of life there is not one undoubted evidence of the transmutation of species. No wonder that Haeckel, the rational Evolutionist, paid his tribute of admiration to the wonderful

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insight of the Hebrew lawgiver—wonderful insight, indeed, for God was behind him in this opening apocalypse of the Bible. This alone explains its being in keeping with the latest findings of true science, as distinguished from the vague speculations of Evolutionary philosophy in the maze of which so many noble minds have lost their way.

I trust I have stated Darwinism fairly, and yet, in the light of this, a Christian minister, who is a scientist and a theologian, Bishop Barnes, has made this astounding assertion: "Darwin has triumphed!" As far as I have seen, there is not a shade of qualification in this bald and unscientific statement. But he has been silenced by a greater gun. A letter in the columns of *The Times* is the shell which demolished the Barnes battery. It appeared in the issue of September 9th, 1920, and is as follows:

"Canon Barnes declared last Sunday that 'no Bishop, no Nonconformist divine, no scholar or man of science or eminence had come forward to deny explicitly that man is descended from the lower animals.' The Canon thus appears to be very sure of his ground. We now look to him to tell us exactly and definitely which of the 'lower' animals are the ancestors of man. Can he do this?

Yours etc.,
G. F. C. SEARLE, D.Sc., F.R.S."

This letter was not signed by a Christian apologist, nor by a theologian. It was signed by the University

Lecturer in Experimental Physics in Cambridge. "No reply to it has appeared," says *The British Weekly*, "though a reply would be welcome to many." Its brevity, its radical cutting away of the refuge of lies, is simply magnificent. How is it there was no answer to the letter? It was for the simple reason that the Darwinian Evolutionist is in a dilemma. There are many scientists, and their number is increasing, who hold that man is older than the ape from whom he was supposed to have sprung. Personally, it is much easier for me to believe that the ape has *descended* from man because of sin, than that man has *ascended* from the ape. The sooner the Church of God recovers herself from the fantastic Evolutionary maze in which she has been wandering, and returns to the sure ground of true science, a sound philosophy and a divine Revelation, the sooner will she cease wailing her powerlessness and her decadence, and present an effectual barrier to the onrushing tide of rationalism, scepticism and spiritism.

The Evolutionary idea is now largely eclectic—that is factors are taken from all schools and pieced together, in order, if possible, to arrive at a solution—but the problem is as much beyond the scientist as it was when I began to study medicine. If this line of thought has been barren, as far as any solution of the great problem of life is concerned,

how is it that Evolution has such a tremendous grip of the mind of the world, for you must remember that scientists in all the schools and the universities of the world are to-day teaching Evolution in one form or another? Of course, there is a splendid minority, who are thoroughly dissatisfied with the present position, and are frankly making retractions, like the late Professor Bateson, who said that the whole thing is in the melting pot, and that we not only do not know how a new species arises, but we do not know how a variation of any magnitude takes place.

I owe much to my own old teacher, one of the greatest comparative anatomists in the world—John Cleland, Professor of Anatomy in the University of Glasgow. When I began my course, the only Evolution that held the field was Darwinism pure, and the scientific and philosophical minds of that day had come to the conclusion, which they asserted with dogmatism, that this problem was solved, and that the *échelle des êtres*, or stair of life, was climbed by Darwin's natural selection. Cleland was one of the men who stood out, and said that Evolution as such could never explain the mystery of life and the universe, but that alternations of crisis and Evolution might afford a key. He maintained that, both in palaeontology and biology, there was evidence of recurrent crises—some interference for which science

had no solution. In his lectures on embryology, he in this way expressed his hesitation as to the sufficiency of Natural Selection, but he never attempted any formulation of his idea. De Vries' mutationism is largely along the same line.

Let us now revert to our question. How is it that Evolution has such a grip of the minds of the world? No philosophy can keep its grip unless there is some truth underlying it, and there is a truth underlying Evolution. And what is the truth? Within the cycle of a species there is room for thousands of variations leading to similarities, and this convergence led Darwin to his view that Natural Selection resulted in the origin of species. The ultra Darwinists who succeeded the great master became so enamoured of the hypothesis, and so enthusiastic in its promulgation, that for twenty years the philosophy was almost unquestioned, except by some towering minds like Cleland. Evolution was seen within the species, and it was argued that the same development took place beyond, but the facts of science are found to be against it, for species remains an interbreeding group, refusing to propagate with either the group above or below. The great work of Gregor Mendel confirms this. The study of fossils during the vast ages of geology bears out the conclusions of the biologists as undoubted instances of intermediate forms are conspicuous by their absence.

The *Tarsius* of the Miocene rocks is exactly the same as we find to-day in the forests of Borneo. Millions of years of geological history leave this creature unchanged. Modal development of considerable extent we find abundant evidence of, but no transmutation of species. Each group, during the ages, has obeyed the great law of Gen. I.: "Every creature after its kind."

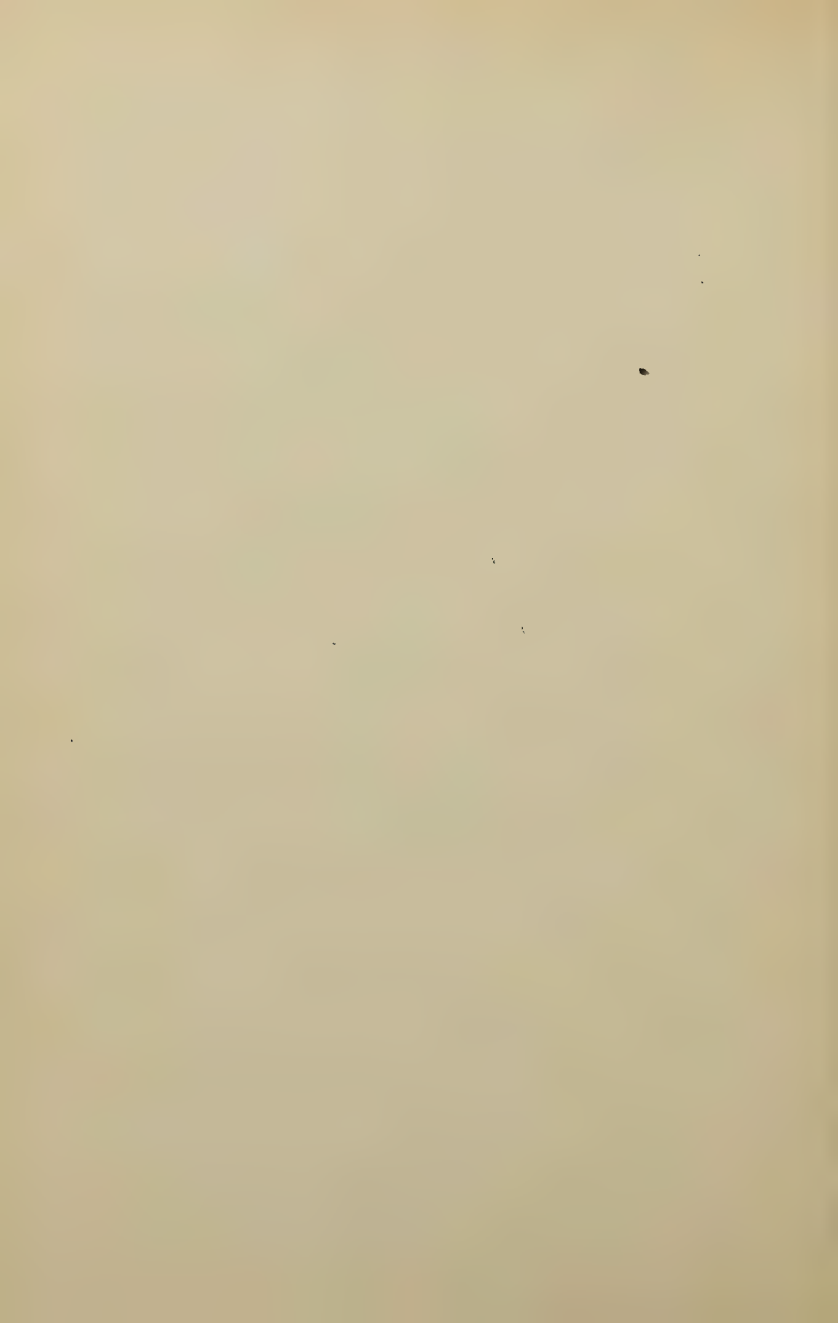
Darwin experimented chiefly with the Blue Rock Pigeon, and he got any number of variations of this bird, but when he took his directing hand from the selective breeding, the pigeons all came back to the original stock. Thus, however many may be the variations you get, there is always a reversion to type. The steps in the stair of life have never been explained, and the problem remains to-day as insoluble as when the Greeks first began to think scientifically. Man we saw zoologically at the head of the line of all created beings, but psychologically man stands alone, demanding a world all for himself. There is a considerable gradation between all these various types, but when we take the highest mammal in the scale of life, and seek to place him in his true relationship with man, we find man towering above in a world of his own.

There is not a scientist in Europe, since Haeckel died, who has held pure Darwinism. Professor E. W. McBride says: "Then arises the all-important

question how Evolution has been brought about. In last century most scientists would have replied 'by Natural Selection,' but this, after careful examination, is the most unsatisfactory of reasons."

I quote another great scientist, in order to show that pure Darwinism is a thing of the past. Professor Trenchard More, who is an out-and-out Evolutionist says: "We can leave to biologists the hope that some day they may enter the temple of life through the door of Evolution. The collapse of the theory of Natural Selection leaves the philosophy in a sorry plight. We know nothing about the method of Evolution, we know nothing about the cause of variation, we cannot even guess the characters of future species. The evidence from palaeontology is for discontinuity. Only by faith and imagination is there continuity of variation."

I quote one more confession from this honest Evolutionist: "Our unrestrained use of unverified hypothesis leads us into our debauch of Evolution, ethers and electrons, which is fast carrying us back into the state of mediaeval absurdities."



CHAPTER III

THE ATTITUDE OF THE UNFETTERED MIND
TOWARDS THE HYPOTHESIS



CHAPTER III

THE ATTITUDE OF THE UNFETTERED MIND TOWARDS THE HYPOTHESIS

WITHIN the last few years, three epoch-making books have been published which indicate the present viewpoint and trend of science. I refer, firstly, to Sir William Eddington's great book, *The Nature of the Physical World*. After he has given us his theory of matter and of the physical universe to-day, he does not rush on; he halts, appalled by the mystery of matter, and says: "Now, what does all this mean? Well, it means that, if this be true, it is easier for a camel to pass through the eye of a needle than for a scientific man to pass through a door! Because when the scientist comes to the door he has to remember that the plank on which he is going to step is travelling at the rate of $18\frac{1}{2}$ miles a second through space. He must step with very great care or the plank may be miles away by the time he gets his foot down! Then he has to perform this delicate operation with his feet standing on a sphere and his head sticking out in space. Not only that, but when he comes to the door he has to

remember that the plank has no element of solidity; it is a whirling beam of protons and electrons, and, of course, he may step through! How, then, is the scientific man to get through the door? Well, the only thing he can do is to leave his science behind him and walk through like an ordinary mortal!" This viewpoint did not exist in the days of Darwin and Huxley.

The other two books that I refer to are by one of the greatest scientists in the world, Sir James Jeans, F.R.S. He wrote a large book in 1929 called *The Universe Around Us*. After he had written that book he felt he must write another as its necessary complement, and this he called *The Mysterious Universe*. Contemplating the stupendous facts of the astronomical world and the physical orbs that stud the infinite depths of space, the great man began to wonder: "What does it all mean—this interminable wilderness of worlds, at whose involved immensity even soaring fancy staggers?"

This is of tremendous significance, and it is of greater significance to me because Sir James Jeans spells Creator with a small "c." The men I am quoting are scientists of the very first calibre who are largely unbelievers. I quote them in order to show that the boasted idea about science having dispelled mystery is absolutely without foundation, and that the true thinker and the true scientist are

more baffled by the wonder and mystery of the world than ever before. In order to emphasise this reverent attitude of present science, let us note especially that Jeans' closing chapter is entitled, "Into Deep Waters." That is where the man of science and philosophy who is unillumined by the truth of God gets to—into deep waters! We Christians can thank God that, though there are deep waters and the night is dark, we have a great Pilot who is guiding us safely to a certain haven. Let us heed the conclusion of this mighty man of science in his own words:

"So at least we are forced to the conjecture to-day that the universe shows evidence of a designing or a controlling power that has something in common with our own individual minds, and that the world and the universe as we see it by telescope and microscope is the conception of a pure mathematician. So at least we are tempted to conjecture, and yet who knows how many more times the stream of knowledge may turn on itself? With this reflection before us we may conclude by adding what might well have been interlined into every paragraph, that everything that has been said and every conclusion that has been tentatively put forward is quite frankly speculative and uncertain."

That is to-day the honest attitude of the keenest scientific minds of the world—"everything put forward frankly speculative and uncertain." And

then he goes on to say: "Our main contention can hardly be that the science of to-day has a pronouncement to make. Perhaps it ought rather to be that science should leave off making pronouncements. The river of knowledge has too often turned upon itself." I want specially to impress upon my readers the mental unrest of the present day, which demands that we should earnestly look into the securities of our faith to see whether we are standing on solid ground or whether we are trusting a mirage.

It is characteristic of science and progress that they go on opening new fields to our vision, as Pasteur said. And the science of to-day may be considered infantile in the light of the achievement of twenty years hence.

The scientist who is exploring the unknown resembles the traveller who perceives further and higher summits as he reaches greater altitudes. Pasteur looked upon himself as merely a passing guest of those homes of intellect which he wished to enlarge and fortify for those who would come after him. Recognising God as the great Author and Cause of Nature he said: "I see everywhere the inevitable expression of the Infinite in the world; through it the supernatural is at the bottom of every heart." The idea of God is a form of the idea of the Infinite, and as long as this mystery weighs on human thought temples will be erected for the worship

of the Infinite and on the pavement of those temples many human hopes may lie shattered.

We object not to the advance of science, which has conferred untold blessings on the race, though it has also put into our hands driving powers of destruction. What we raise our protest against is the subtle scepticism that arrogates to itself the name of science, whilst ignoring the secure, safe path of ascertained fact, by which alone science advances. An old writer has said: "It is at once the fault and the nemesis of philosophers, falsely so called, that their language is veiled in mists and vapours, amidst which their disciples wander, without purpose and without reward."

Harold Morton, a Doctor of Philosophy and a Master of Arts, has said: "As a matter of fact, the splendid outburst of research which it was Darwin's glory to call forth led nowhere; Darwinism is dead and will soon be buried without hope of resurrection, but without Darwinism Evolution is a mere empty shell of a venerable speculation. Darwin is substantial, tangible, vivid flesh and blood, and without him Evolution is a vague shadow form, an ancient ghost which haunts the hills of philosophic thought, only that and nothing more." Professor James Denney said: "If anything is plain, it is that the world was never built to the measure of any Science or Philosophy, but on a

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scale which is for ever summoning Science and Philosophy to reconstruct themselves anew."

And yet Evolution, the working of error which makes this all-embracing philosophy possible is an acknowledged failure, as its most ardent advocates confess. Professor Westen Hauser, of Berlin University, has said: "The ape descended from man not man from the ape." Professor Trenchard More declares: "Darwinism is a totally unverified hypothesis, and our estimation of time by geologic methods amounts almost to mere guessing." Professor Kellogg in his book, *Darwinism To-day*, admits that all theories of the origin of species have failed. President E. Y. Mullins adds that Kellogg winds up by saying that biologists must get busy and find the proof for *he is sure the theory is true*. Mullins further says that Kellogg may search for the facts of Nature to his heart's content provided he does not *base false claims upon alleged facts* which do not exist, and provided he does not treat an hypothesis as if it were a demonstrated fact.

Professor Lionel S. Beale, King's College, London, in the front rank as a biologist writes:

"There is *no* evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through Evolution or any other process. In support of all naturalistic conjectures concerning man's origin, there is not a shadow of scientific evidence."

ATTITUDE OF UNFETTERED MIND

Professor Etheridge, late Fossilologist, British Museum:

"In all this Museum there is *not a particle of evidence of transmutation of species*. Nine-tenths of the talk of Evolutionists is sheer nonsense. Men *adopt a theory, and then strain their facts to support it*. . . . This Museum is full of proofs of the utter falsity of their views."

Professor Haeckel, one of the Big Four of Evolution, recanted in these words: "Most modern investigators of science have come to the conclusion that *the doctrine of Evolution is an error*, and cannot be supported."

In regard to the American "Evolution" Trial, the real issue was stated by Ex-Governor Patterson, of Tennessee, who is said to be a man of brilliant intellectual gifts and of more than ordinary learning: "I quarrel with no man for his belief or lack of belief, but I regard it as an unpardonable crime to indoctrinate the minds of the young in the class room or out of it with theories which one may have the right to entertain for himself, but which he has neither the natural nor moral right to inculcate in the minds of children to send them adrift on uncertain and uncharted seas."

A few years ago we read that when the debate on "Historic Man" was continued at the annual meeting of the British Association, Dr. Pycraft,

assistant keeper in the zoological section of the British Museum, advanced the theory that the Polynesian migrant came from America, instead of having come to America from the Pacific. "The surprising likeness between all these skulls," Dr. Pycraft said, "cannot be a mere coincidence, but it rather implied a common origin. If my interpretation is accepted, it will elucidate a problem which has long troubled us. *Our conception of species and races is in a state of mush. No classification of man yet published stands the test of criticism.*"

The story of Professor William Bateson, one of the most eminent of modern scientists, is significant. In his book, written in 1894, he believed Darwinism was a great truth. But in 1909 his faith in this "great truth" was tottering, and this is what he says: "No one can survey the work of recent years without perceiving that evolutionary orthodoxy developed too fast, and that *a great deal has got to come down.*"

Five years later, in 1914, he said: "We go to Darwin for his incomparable collection of facts, but to us *he speaks no more with philosophic authority.*" By 1922 he definitely dismisses Darwin's view: "It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever has been offered for the fact that after forty years no evidence has been discovered to verify his genesis of species." In *Science*, for

January 20, 1922, he further wrote: "We cannot see how differentiation into species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species." *How* is it that we do not find Evolutionary links connecting two species by existing intermediate forms?

Sir Arthur Keith himself has said: "It is true no one has succeeded in producing a new species, one which has been proved to be incapable of breeding with the parent species."

Professor J. A. Thomson admits: "It has to be allowed that we are dealing from first to last with a human embryo with peculiarities of its own."

One need not call further witnesses to prove that a recent author was justified in calling the whole thing a flimsy tissue of guesses taken as the true facts of science. All the ancient religions of Greece and Rome, as well as those of India and China, originated as philosophic systems for explaining the phenomena of Nature. They were all monotheistic in their origins, but they degenerated into polytheism later on, and the tendency of Evolution is toward a materialism which dispenses with God and the supernatural.

How can such a philosophy, adopted and assimilated by modern theology, be anything but subversive of the great truths of Genesis the and rest of the Bible? There is abundant evidence

in the preaching and belief of to-day that such is the case. It is time for the Christian Church to awake. We have been merely holding the fort of truth, too long content to stand on the defensive. Now we must go over the top and storm the forts of error.

Macready Price truly says that this philosophy undermines all authority of inspiration or even revelation, and sends us back to human reason with such divine guidance as may be allowed; the authority of the Bible and the authority of the Church both can be validated only by human reason.

The mystery of life is as impenetrable as ever. Evolution in every form is a futile phosphorescence. It is like the luminant in Milton's hell, it only makes the darkness visible, and the best minds to-day who are under its grip wholly feel that a true ray of light has not been shed.

We have to come to this Book for sure light, and yet this ancient guess resurrected in the nineteenth century has percolated through every grade of society and gripped the literature of the world, and there is no hint anywhere that the whole thing taken for granted as a demonstrated science is a mere assumption and a wholly untrue hypothesis.

Evolution and Revelation are utterly irreconcilable. This attitude has been endorsed by Professor E. W. McBride. Speaking at the Modern Church-

men's Conference at Oxford a few years ago, he frankly declared that he could not accept the traditional views of man's creation and fall, and its penal consequences. Some people said that the Evolutionary doctrine could be brought into harmony with what the Fathers taught, but he said that this reconciliation was superficial and erroneous.

However, against this logical position of McBride, I place the illogical opinion of another scientist, who is also a theologian, Bishop Barnes of Birmingham: "Between the religious revelation of Jesus and modern science there is no opposition. The two dovetail into one another with singular exactness." This is diametrically opposite to McBride's view. The consequences of the new knowledge, as Barnes calls it, are revolutionary. This we must agree with, and this revolution sweeps away the doctrine of the Fall from the learned Bishop's theology, and not only this, but all arguments deduced from it by theologians from Paul onwards: the magnificent and exact ritual of the Old Testament with regard to expiation and atonement goes; the trespass offering and sin offering are meaningless, if this new theology be true.

But the Old Testament is progressive and Christ is its goal, and every bleeding sacrifice on Jewish altars adumbrates the Infinite Sacrifice once for all on Calvary. Paul's irresistible argument as to man's

guilt and ruin and God's righteousness and redemption, in the great Roman Epistle, is emasculated and meaningless, if the Evolutionary conception of man's mental and moral nature be correct.

The Bishop is right when he calls this a revolution, and the sooner the Church of God wakes up to the revolutionary character of this teaching, the sooner will she go forth in the power that characterised her in former days.

Where is the unanimity concerning the "irrefutable evidence" of the truth of Darwinism? When Sir Arthur Keith makes such an unwarrantable statement, it is well to remember that he was an enthusiastic member of the Rationalist Press Association of London, and that this unscientific dictum is that of a monist who believes that in this great universe nothing exists but matter, and that mind is its mere excretion. The best scientific and philosophic thought of our time has left this far in the rear as an antiquated hypothesis reminiscent of the eighteenth century, and when even so eminent a scientist as Sir Arthur Keith talks in this strain he is away on a speculative voyage with his scientific chart and compass overboard.

Dr. T. R. Glover in one of his books says: "It was said of a man busy with some labour problem that he was working it out in theory, unclouded by a single fact." And the theistic Evolutionist's

conception is unclouded by a single fact. But Pasteur said that until the facts compel an affirmation, you must always doubt your hypothesis. Let me illustrate this from the story of astronomy. For twelve or fourteen hundred years the Ptolemaic system of astronomy held the world. Then a man named Copernicus was born, who wrote a great book concerning the movements of the celestial bodies, in which he affirmed that the earth was not a fixed centre round which the other worlds were revolving, but that the earth and the other planets were moving round the sun as their great gravitational centre. For thirty or forty years after Copernicus' book was published the mind of the scientific world of that day was quite divided. But on the 7th of January, 1610, Galileo turned his telescope towards the moons of Jupiter, and saw the Copernican system in actual operation. After that Ptolemy was discarded, and Copernicus' idea has held the world, for the facts of science compelled his affirmation.

Nothing of that kind has happened in the world of biological science to establish the truth of Evolution. Evolution begins with a postulate that there has been an emergence of life somehow, and then it goes on rising step by step, until at last man emerges, a genetic result solidary with the rest of the great world of life. That is the position of the true evolutionist, life developing in unbroken continuity.

But does science support this? Do the facts compel affirmation? Certainly there is a great resemblance between my body and the body of the pig or any other mammal. Anatomically we are very like these animals. We live on the same planet, and eat the same food, and there must be a likeness, but, does this likeness imply a genetic relationship? Are we sprung from the same stock? We recognise a glorious unity of plan from the unicellular dawn of life right up to its grand consummation of man in God's own image. Yet, as far as true science is concerned, there is no room for the Evolutionary assumption that there is an unbroken continuity of life, one species being transmuted into another.

Our knowledge is a drop, as James puts it, our ignorance a sea. Whatever else be certain, this at least is, that the world of our present natural knowledge is enveloped by a larger world of some sort of whose resident properties we at present can frame no positive idea.

Many of the theories of Evolution are mutually destructive. But there is one other, the Tarsian hypothesis, originated by that brilliant scientist, Professor Wood-Jones. His idea has been called the latest heresy of man's descent. He is a world-famous anthropologist, and, whatever scientific foundation his theory may have, it is of superlative interest to the Christian student, as it lays the axe

at the root of the tree of the Darwinian hypothesis, that man has ascended through the anthropoid or man-like apes. Wood-Jones says there is not a single scientific fact to support all this, and that there never has been any monkey or anthropoid ape in the ancestry of man. His idea is that man is derived from a little animal in Java and the Malay Peninsula, called a tarsius.

This latest view of a famous Evolutionist is a further proof that there is absolutely no agreement among Evolutionists themselves as to the hydra-headed hypothesis which has so strange a fascination for so many of the scientific workers of the world.

What we have in the first chapter of Genesis, about every creature being after its kind, holds the field to-day. Eclectic scientists are agreed that there is absolutely no documentary evidence for what they call the transmutation of species and that everything is "after its kind." According to Sir Almroth Wright's opsonic index theory, even among micro-organisms, away down at the very dawn of life, this great law of the first chapter of Genesis holds sway, as among the higher orders, that every creature is "after its kind."

The Bible has been the charter of our liberty, and, wherever the individual or the nation holds it in supreme admiration and love, there you find liberty and the only true light on the many problems

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of life. If the Bible is not trustworthy, we are forced to the conclusion that, as far as science is concerned, we are yet in the position of the Indian poet who wrote a thousand years ago:

“The sound of a sob in the darkness!
A child crieth after its father.
My spirit within me is burning,
Consumed with a passionate yearning;
Oh unknown, far-away Father! . . .
. . . No voice answers out of the darkness.”

But the Bible *does* answer out of the darkness, for it shows the glory of God in the face of Jesus Christ.

“A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none.”

As Professor Orr has said, Evolution is but the other side of a previous involution, and only establishes a higher teleology—a guiding intelligence, an inerrant wisdom behind the manifold workings and mysteries of Nature in starry sky, and swelling sea and rolling plain, in all things and all creatures, animate and inanimate. Nature, indeed, is but the name of an effect whose cause is God. This is the position to which modern Evolution is more and more tending, approximating to the sublime and divine

record of which God is the Author. How else, indeed, could it be, for He is the Author of both Nature and Revelation, and the reader of the rocks can trace His footprints for ages past in the geologic strata. We can trace Him in the sweep of the telescope and the scrutiny of the microscope, in the mighty constellations of infinite space, and in the ultra minute atom and electron, and lo! every stone in the temple of Nature utters His praise and manifests His glory. But above all we see His majesty, His wisdom, and His love in that sublime record of the divine revelation, from the first page when he calls the cosmos into being, until at last, in the twenty-second of Revelation we find the prodigal planet restored in its allegiance to its Maker and its God.

De Vries held that saltations took place recurringly in the creative scheme, instead of organic advance by slow and infinitesimal gradations, according to Darwin. It sprang forward every now and again, then a resting time during which development took place, then another saltation, followed by another period of quiescence. What does all this mean? These saltations in Nature do not occur fortuitously. The greater the leap, or the greater the crisis, the greater the cause behind it. No effect without an adequate cause is an axiom of reason we cannot afford to dismiss. Man of God, keep your mind at

rest, the ark is not shaking, the foundations are not destroyed, the Bible *rightly interpreted* is as eternally true as ever.

Our God is the One who has laid the foundations of the earth in the seas, and established it on the swelling floods, and all this language of philosophy and science, so bewildering and at times so perplexing, about biogenetic process and Evolution and saltations, simply means that our Father every now and again touches His own Creation, and by His omnipotent hand, lifts it to a higher plane, and then His infinite and inerrant mind imposes upon it some great law which works out His purpose toward a definite issue; for Nature is not in a state of aimless flux, as some Evolutionists would have us believe, but the flux is guided to a fixed type, a specific kind, as we have read in the first chapter of Genesis—"Every creature after its kind." Then comes another divine interference, and the great Author lifts His Creation to a still higher plane, and higher and greater laws are again imposed, which work out to a higher and nobler goal. Thus our God goes on—never a retrograde step, ever forward as we have in the first chapter of Genesis, until at last the triune God is taking counsel with Himself and "creating man in His own image, in the image of God created He him; male and female created He them." This crowning act of God's handiwork,

this master-stroke of the Creator, placing man in His own image at the head of His wondrous Creation, is spoken of by the Modernist in somewhat laboured terms.

“Nothing whatever hinders, and much speaks on behalf of the supposition that the last leap out of animality into humanity was one so great that with it took place a free and rich development of the psychical (the mental and spiritual part of us), incomparable to all that had gone before, through which, in truth, the psychical first came to itself.” That is the language of a cultured German, and it is that culture that damned Germany and the rest of Europe to the dreadful war through which we passed, and to the frightful consequences the world is reaping to-day. And, as Professor Orr has said: “The actuality and breadth of the gulf between the mental powers of man and those of the lower animals is, of course, denied by no one.” It is described by Mr. Fiske as immeasurable. He even goes so far as to say that while for “zoological” man you can hardly erect a distinct *family*, on the other hand, “for psychological man, you must erect a distinct *Kingdom*; nay, you must even dichotomise the universe, putting man on one side and all things on the other.”



CHAPTER IV

THE FIRST CHAPTER OF GENESIS IN THE LIGHT OF MODERN SCIENCE



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THE battle between faith and unbelief is being fought in the opening chapters of the Bible. Here is revealed the Biblical conception of man's creation and of life in general, and the whole genius and thought of the Bible from Genesis to Revelation is built on the assumption that man was created God-like with the image of his Maker stamped upon his brow but that it became defaced. Throughout the rest of the Bible the whole thought is how that image is to be recovered. This permeates every page of the sacred Book.

The Bible consists of sixty-six books, written by about thirty-five different authors and over a period of time covering 1,500 years between the first writer and John the divine who had the closing vision in Patmos. There could be no possible collaboration between the writers, and yet the unity of theme throughout is most striking. The Bible may be epitomised in three words:

Generation,

Degeneration,

Regeneration.

That is *all* the Bible teaches. Generation—that all came from the great Generator and Author of all, God Himself, but that, somehow, into God's good and great creation sin entered, and Degeneration took place. And then, instead of the infinite God leaving man in his degenerate condition, He came to regenerate him, to bring him back again into touch with Himself.

Now, the Evolutionary conception is absolutely at variance with that view. It knows nothing of generation, for how life originated, thus far transcends all investigation; spontaneous generation is devoid of all scientific support.

As to degeneration, in the Bible sense, the consistent Evolutionist admits of no Fall. The process is a steady rise in unbroken continuity from its unicellular origin, until consummated in man, with his splendid mental endowments.

It is pitiable how Christian scholars compromise with this naturalistic philosophy. Take Professor J. Y. Simpson of Edinburgh, whose chair was instituted to reconcile science and revelation: In all his books he compromises disastrously. His first book was the *Spiritual Interpretation of Nature*. His second, *Man and the Attainment of Immortality*. Professor J. Arthur Thomson called it the Emergence

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of the Soul and says: "This is a courageous book—a scientific man's frank expression of his belief in the possibility of immortality for those who will not neglect 'so great salvation.'" But what is the Evolutionist's "great salvation?" "An enquiry into the history of the young earth discloses a series of events which it is difficult not to regard as preparations for the emergence of organisms from an inorganic womb." *This surely is swallowing mere assumptions holus-bolus.* What does he or anyone else know with certainty of the history of the young earth? Our knowledge of the young earth is based on a very uncertain and highly speculative geology, and then he adduces the unscientific figment of spontaneous generation.

Starting with *this pure assumption* which he asks us to accept as scientific fact, he proceeds: "Life rises from step to step on its long ladder, the psychical side becomes more and more dominant and at last after much sifting and segregation there appears man *the genetic result of natural processes solidary with the rest of creation*, and it is this emergence of man that throws light on all the groaning and travailing." But I am convinced this is untrue. If we want to know the cause of the groaning and travailing of creation, we must read Paul's great treatise on man's ruin and God's redemption, in the Roman Epistle. There, we find that man, cultured and barbarian

alike, is charged with wilful and awful sin, and that is the cause of creation's travail and not natural selection and survival of the fittest, according to Darwin. If Simpson, a Christian professor, surrenders Bible truth in this way, what can we expect from men who make no profession of Christianity? Truly truth, like its author, is wounded in the house of its friends. Thank God, all Christian scholars do not compromise in this weak and wholesale fashion.

Professor Simpson's theistic Evolution differs but little as far as I can see from the honest agnosticism of a great physiologist such as the late T. H. Huxley. One marvels at a Christian professor countenancing spontaneous generation, in the light of what truly great scientists affirm. Bateson says: "That particular and essential bit of the theory of Evolution which is concerned with the origin and nature of species remains utterly mysterious. We cannot find the ancestor of any of the great types of life." Professor Trenchard More says: "The more one studies palaeontology, the more certain one becomes that Evolution is based on faith alone, exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion. We have passed into a period marked by extreme disintegration of ideas—the accepted generalisations of the last century lie shattered and discredited." And Professor Wood-Jones, speaking

of Haeckel and his extreme Evolutionary ideas, says: "Upon this subject of the Origin of Man, the work of Haeckel is perhaps without parallel for its blind dogmatism, its crudity of assertion, and its offence and discourtesy to all opponents. The passage of another century may entitle such books as *The Last Link* and *The Evolution of Man* to take rank among the curiosa of the booksellers' lists, and, with the mellowing influence of that period of time, they will possibly have become amusing reading. Man is no new begot child of the ape, born of a chance variation, bred of a bloody struggle for existence, upon pure brutish lines."

We must remember that, as Collett says: "What is popularly called science is frequently nothing more nor less than certain theories and conclusions based upon man's limited and imperfect knowledge of God's perfect laws."

God has written two books—Nature, and Revelation. Let us see whether the great Author has in any way contradicted Himself. It is claimed to-day that some great epoch-making discovery has been made, as revolutionary in the realm of Christian thought as that associated with the names of Copernicus, Kepler and Sir Isaac Newton, and that the Christian view is untenable under its searching light. We have arrived at a time when blank authority will no longer hold the mind.

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Here is a pronouncement by a great Scottish theologian—the late Professor James Denney:

“The modern mind is no more than a modification of the human mind as it exists in all ages, and the relation of the modern mind to the Atonement is one phase of the perennial relation of the mind of man to the truth of God. Once the mind has come to know itself there can be no such thing for it as blank authority. It cannot believe things, the things by which it has to live—simply on the word of Paul or John. This is not the sin of the mind, but the nature and essence of the mind, the being which it owes to God. Truth, in short, is the only thing which has authority for the mind, and the only way in which truth finally evinces its authority is by taking possession of the mind for itself. Its authority lies in itself, and in its power to win the mind, and not in any witness, however trustworthy.”

“Belief in the inspiration of Scripture is neither the beginning of Christian life, nor the foundation of Christian theology. It is the last conclusion to which experience of the truth of Scripture leads, and this conclusion becomes every day more sure.”

Now, does the Bible view of the origin of man hold the mind in this authoritative fashion independently of mere blank authority? And does an impartial study of the Book itself lead to the conclusion of its divine origin and authority?

Next, I quote a great authority, a man whose name I hold in reverence second to none, and this reverence increases the more I study his masterly writings. I refer to that great defender of the faith, the late Professor James Orr, of Glasgow. This is a man

whom the critics of Germany always referred to with the utmost respect, because he was considered, even by them to be a great scholar:

“In the narrative of Creation we have already that noblest of possible utterances regarding man, ‘God created man in His own image’. The manner in which this declaration is led up to is hardly less remarkable than the utterance itself. The last stage of the work of Creation has been reached, and the Creator is about to produce His masterpiece. But, as if to emphasise this event, and prepare us for something new and exceptional, the form of representation changes. Hitherto the simple fiat of omnipotence has sufficed—‘God said.’ Now the Creator is represented as taking counsel with Himself. ‘Let us make man in our image, after our likeness’; and in the next verse, with the employment of the stronger word ‘created’ (bara), the execution of this purpose is narrated. ‘So God created man in His own image, in the image of God created He him, male and female created He them.’ This grand declaration that man is made in the image of God, after His likeness, is determinative of the whole Biblical idea of man. It is the conception, tacit or avowed, which underlies all revelation. It is, in truth, the presupposition of the history of God’s dealings with man from first to last.

“In the account of Genesis, man’s creation is referred to as a special, supernatural act of God; while in it man appears as the head and crown of nature, the goal and resting point of the whole creative movement, he is yet not a mere creature of nature, but stands in a peculiar relation to God, as bearing His rational and moral image, and standing under moral and religious responsibilities to Him.”

Here is another quotation from Professor Orr:

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“Man is pictured in Genesis as beginning his existence under the simplest conditions, but he is neither a child nor a savage. He is capable of knowing, understanding, conversing with, worshipping and obeying his Creator. His nature is undefiled by sin. He has the power to remain obedient. He is not under the law of death.”

“What we have in Genesis is that Creation was not the result of a single act, but was accomplished in an ascending series of acts, culminating in man, in whom the creative activity came to rest.”

Such is the sublime narrative of man's creation as recorded in the first chapter of Genesis. And yet, some Rationalists scoff at the first chapter of Genesis as a piece of antiquated superstition, untenable under the searching light of modern Rationalism. Such superficial criticism is answered by the greatest of modern Rationalists, before whose scientific eminence others must shrivel into pigmies. Professor Haeckel paid this remarkable tribute to the first chapter of Genesis:

“The Mosaic history of creation, since, in the first chapter of Genesis, it forms the introduction to the Old Testament, has enjoyed, down to the present day, general recognition in the whole Jewish and Christian world of civilisation. Its extraordinary success is explained, not only by its close connection with Jewish and Christian doctrines, but also by the simple and natural chain of ideas which runs through it, and which contrasts favourably with the confused mythology of creation current among most of the ancient nations. First, God creates the earth as an inorganic body; then He separates light from darkness, then water from the dry land. Now the earth has become habitable for organisms, and plants

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are first created, animals later; and among the latter the inhabitants of the water and of the air first, afterwards the inhabitants of the dry land. Finally, God creates man, the last of all organisms, in His own image, and as ruler of the earth. Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation or differentiation, and the idea of progressive development or perfecting. Although Moses looks upon the result of the great laws of organic development (which we shall later point out as the necessary conclusions of the doctrine of descent) as the direct actions of a constructing Creator, yet in his theory there lies hidden the ruling idea of a progressive development and a differentiation of the originally simple matter. We can therefore bestow our just and sincere admiration on the Jewish lawgiver's grand insight into nature, and his simple and natural hypothesis of creation, without discovering in it a so-called divine revelation."

There you have the Bible view of the origin of man and of the first chapter of Genesis, from a Christian scholar, Professor Orr, and from a Rationalist scholar, Professor Haeckel, and, according to such, the chapter stands out in perfect harmony with the latest findings of true science.

In spite of our modern life, and our marvellous grasp of the secrets of Nature, although we have counted the stars, and know a great deal more of electricity than our forefathers did, and more of geology and biological science, we shall not find in the world, a dozen scientists who, even after the

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most careful collaboration, could write a first chapter of Genesis; and yet Moses, 3,500 years ago wrote that sublime record which, according to Haeckel, is in accord with the latest findings of science, and not a single phrase of which can be transposed without doing damage to the harmony of the work.

I am a member of the Bible Union of Victoria, which is not a society to defend the Bible, because, as Spurgeon said, the Bible does not need defence. The best way to defend a lion is to let it out of its cage, and the lion will defend itself. But what we need to do is to defend young minds from unverified theories and philosophic ideas that undermine belief in the great truth of God's Word. Dr. Campbell Morgan says that the Bible opens with an apocalypse of the dateless past, and closes with an apocalypse of the dateless future. Jesus Christ has bridged the gulf between the finite and the infinite, and has illumined all history with His glorious inspired Word.

As some one has expressed it:

"Thus Scripture stands, a great cathedral pile,
Whose western window, where the sun went down
Ensanguining the world is Genesis.
Its orient window is the Apocalypse,
Upon whose lurid symbols of dark dyes
The eyes of all true worshippers are fixed,
Dim-watching, till the slow-ascending dawn,
Big with the sunrise of the King of kings,
Shall flood to dazzling all the dark detail."

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One critic has said that Genesis is merely a purified form of legendary narrative. But I ask: If this is so, how is it that there are several features common to revelation and to modern science arranged in precisely the same order? According to the law of permutations, eight things stated in the first chapter of Genesis might be arranged in hundreds of different ways. How is it, then, that these things are placed in exactly the same order as that of the latest science? This is most striking when you remember that this chapter was written in an age of gross superstition, five hundred years before Homer wrote the Iliad, and a thousand years before Herodotus, the father of history, was born. And yet this Book stands gloriously intact. Dr. Campbell Morgan says that it begins without date, without definition of God, without declaration of process. In the first verse its sublimity strikes every thinking mind: "In the beginning God created the heavens and the earth." In that verse there is room for all the geological ages.

The Bible is certainly not a scientific book; it is primarily a moral and spiritual guide, but if it is divinely inspired it cannot be in conflict with essential truth in any department of thought.

There is a phrase recurring ten times in the first chapter of Genesis, and as I believe its frequent recurrence is to emphasize its tremendous

importance, it demands our attention. The phrase is that every creature is "after its kind." God knew that we were dullards and wanted arresting, and so He repeats it over and over again. Is this in harmony with the latest biological science? This is of supreme importance, because we have now entered the domain of life. Does this phrase clash with the Evolutionary theories of to-day? It does, but it does not clash with *scientific facts*. God has impressed a stamp on every kind of life, and it has never departed from it. I am not afraid to make that statement. There are to-day thousands of variations of species, but no transmutation of even one species into another. Even animals as near akin as the horse and the ass do not breed except for one generation, and the resulting mule is sterile. By selective breeding one can get all kinds of variations, as Darwin did with the blue rock pigeons, but there was always a reversion to type. The biology of to-day endorses what the author of Genesis wrote three thousand years ago, that every creature is "after its kind." This is a law of nature as inviolable as the law of gravitation. The keen observation and extensive experimentation of the past sixty years leaves this law unshaken, and its clear, unequivocal statement at a time so remote, when the methods of science were unknown, stamps it as of divine inspiration.

Mendel's experiments and observations are a further confirmation of this law.

Let me instance two modern preachers, in order to illustrate how this philosophy undermines confidence in the authority of the Word of God—one an Anglican, Bishop Barnes, and the other a Baptist, Henry Emmerson Fosdick, the famous New York preacher. One is reminded of what G. K. Chesterton said of Browning: "His intellect went on bewildering voyages, but his heart trod a straight road." While crediting these men with transparent honesty, we cannot help feeling that their intellects have lost their moorings and gone on bewildering voyages. Think of a man of the Bishop's scholarship and eminence descending to such an argument as this: "In spite of the test, 'the world also is established and it cannot be moved,' we all believe that the world moves round the sun." It is almost incredible. The text, which is misquoted, is from one of the great Messianic Psalms, the ninety-sixth. "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously." The whole implication is to the moral state of the world when God's righteous King shall reign. Then the world shall be established that it shall not be moved by any revolution or rebellion of man. Is this not what all true men are yearning for to-day, when our

very civilisation is being threatened by the ominous unrest felt everywhere. In the very next sentence the Bishop goes on to say: "In spite of the first chapter of Genesis, the stories of the special creation of man by God, and of the Fall, have become incredible: to assert them is to renounce our intellectual heritage. The Fall can no longer be regarded as an historic event, and it is not vital to Christian theology. Scientific knowledge forces us to view man as something in the making, not a something once perfect, but now marred."

Now, Fosdick goes one better: "If one is going to insist on the Bible as an infallible guide in science, he must go a long way back before any of our modern views of the world were even dreamed of. He must believe that the world is flat, with fountains of the deep underneath; that it is stationary, established that it cannot be moved; that the sky is a solid firmament, strong as a molten mirror, and beyond it waters that are above the heavens; that the rain comes from the super-celestial seat, let down through the windows of heaven, and that sun, moon and stars move across the stationary firmament to illumine man. There is no possibility of identifying this ancient outlook on the Universe, its flat earth so oozily tucked between the coverlet of heaven, with modern science."

Such crudities are put into the mouth of the

devout Christian by the sceptical Modernist, but the intelligent believer spurns such, whilst still maintaining the authenticity of the opening chapters of the Bible, that man is a special creation of God, and that there is no escape from the sublime statement, "Let us make man in Our image, after Our likeness, and let them have dominion," and that man disastrously fell, and that his fall is irretrievable, and his recovery possible only by the redemption foreshadowed in Old Testament type, and accomplished when the Lamb of God died on Calvary.

I am stating the position thus strongly in order to show that Evolution and revelation are irreconcilable, despite attempts at harmonising them, though the attempt has generally been a compromise on the part of the theologian. What intelligent Christian insists on the Bible as an infallible guide in science? It is puerile to argue the question and unpardonable in a man of Fosdick's ability. But though the Bible is not a text book of science, if the Bible cosmology clashes with the facts of science, then we have reason to question its divine origin. It may be an intensely interesting Hebrew literature, but God cannot be its author if its revelation is not in harmony with the ascertained facts of true science, whether physical or biological. Could one believe that the confused and stupid blunders could emanate from this great preacher? And yet

this goes out to tens of thousands of readers in a great American journal under the signature of the New York preacher. Where does the Bible say the earth is flat, that it is stationary, that it cannot be moved, and that it is over-arched by a solid firmament, strong as a molten mirror? Does not the Book of Job, perhaps the earliest in the Bible, state that God hangeth the world upon nothing, an idea never dreamed of by Chaldean, Greek, or Hindu sage? And is not this ancient statement in harmony with the latest findings of astronomical science? How is it that Job, 2,300 years before the Phaedo was written, happened upon this astronomical fact, which is in coherent relationship with modern research?

Let us look at Fosdick's sky, a solid firmament, strong as a molten mirror. Let me dissipate this cloud of crass ignorance by a quotation from J. Russell Howden: "But if God had allowed Moses the Hebrew with man's then range of knowledge to express his meaning in technical language, the Bible would have been out of date long ago. It is because the language of the Book is so expressive that it has been the language of the people of God through all the ages. Its meaning has only become obscured when folks have tried to tie it up to their own local and temporary knowledge."

There is an illustration of this in the word "firmament," which, as every schoolboy knows, means

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something firm, fixed, solid. The Hebrew Bible conveys no idea of a solid firmament. How then did this word get into our Bible? Some people think God is not abreast of science. He is far away ahead; and yet I believe with all my soul that when my brother takes his microscope and tries to look into the mysteries of the infinitely minute, it pleases the great Father to see His child search out His wondrous works. And when a man like Jeans puts his telescope to his eye and finds in depths of infinite space some nebula, the light from which takes fifty million years to reach us, then the Father in heaven is delighted; just as if you were a motor engineer and your boy began to take an interest in pistons and cranks and cylinders and such things. So God is delighted when the scientist is trying to find out His secret. How then did this word suggesting a solid framework get into our Bible?

If we inquire, we discover that behind "firmament" there is a Greek word "stereoma," expressing the same sort of idea. Firmament is quite a good translation for the Greek word, but the latter is not at all a good translation of the Hebrew. The translation of the Hebrew Bible into Greek, called the Septuagint, was made in Alexandria perhaps about 200 to 100 B.C. Probably it was not all completed at the same time. At any rate, about that time the thought of civilised man was very largely

dominated by the Platonic conceptions. Plato, about 300 years before Christ, had taught that the stars were fixed in crystalline spheres which moved round the earth. Now such an idea as this was very exactly enshrined in the word that the Septuagint translators introduced into Genesis I. They were determined to be up to date. They were the Modernists of their day, very anxious to commend their Scriptures to the cultivated thought of the ancient world. So they got hold of this latest notion of Greek science and imported this word to translate their Hebrew. But in so doing they quite obscured the idea suggested by the Hebrew, and made a stumbling-block that has been in the way of many people ever since. Now this illustrates what I mean in regard to the relative simplicity of the Hebrew terminology, and the way in which it leaves room for the coming in of all future knowledge. The Hebrew word is not "firmament," nor does it imply fixity or solidity. The root idea of the word is to stretch out, and is just what is suggested by the word "expanse" in the marginal reading of our English Bible. And it is an entirely gratuitous creation of a Bible difficulty to suggest, as some of our commentators do, that the Hebrews conceived of the sky as a solid dome like the roof of a vault. It is both untrue and beside the point to imply that such is the meaning of the expression used in Genesis. For one of the marvels

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about inspiration is the way in which the writers of the Bible have been kept from the use of misleading words in their narrative, even where they probably did not fully comprehend the significance of the words they actually did use.

The conclusion of the whole matter is this. Geology tells us nothing which in any way impairs the credibility of the Genesis narrative, but has a great deal to say in support and confirmation of it. And the corollary to this proposition is this. That here you have a man, writing two or three millenniums ago, who has been preserved from the errors and ignorance and stupidity which lie scattered thickly over the history of human thought.

Finally, let me say that Lamarck, in 1801, came to the conclusion that all species, not excepting man, were descended from other species. With this one has no quarrel if we keep in mind that in the first chapter of Genesis it is stated ten times that God created all life, plant and animal, of its kind. From these primordial stocks we believe that every species to-day in the world has been developed by variation, according to the divine plan, and God has built all on a unity to type within increasing complexity and striking resemblances, right through from the simple micro-organism to His crowning work in man. But let us remember there may be morphological resemblances without

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any genetic relationship. There are 200,000 species of insects, 250,000 invertebrates and 25,000 vertebrates known to zoologists, on the historic island of St. Helena; there are 129 species of beetles, 128 of them peculiar to it and found nowhere else in the world. How did these half million species come into being? By indefinite, fertile interbreeding from the parent stocks of Genesis I. Thus, between the Book of Revelation and the Book of Nature, there is no clash. True science, as well as the Bible, shows God's wonder-working in the great loom of Nature.

As Tennyson has said:

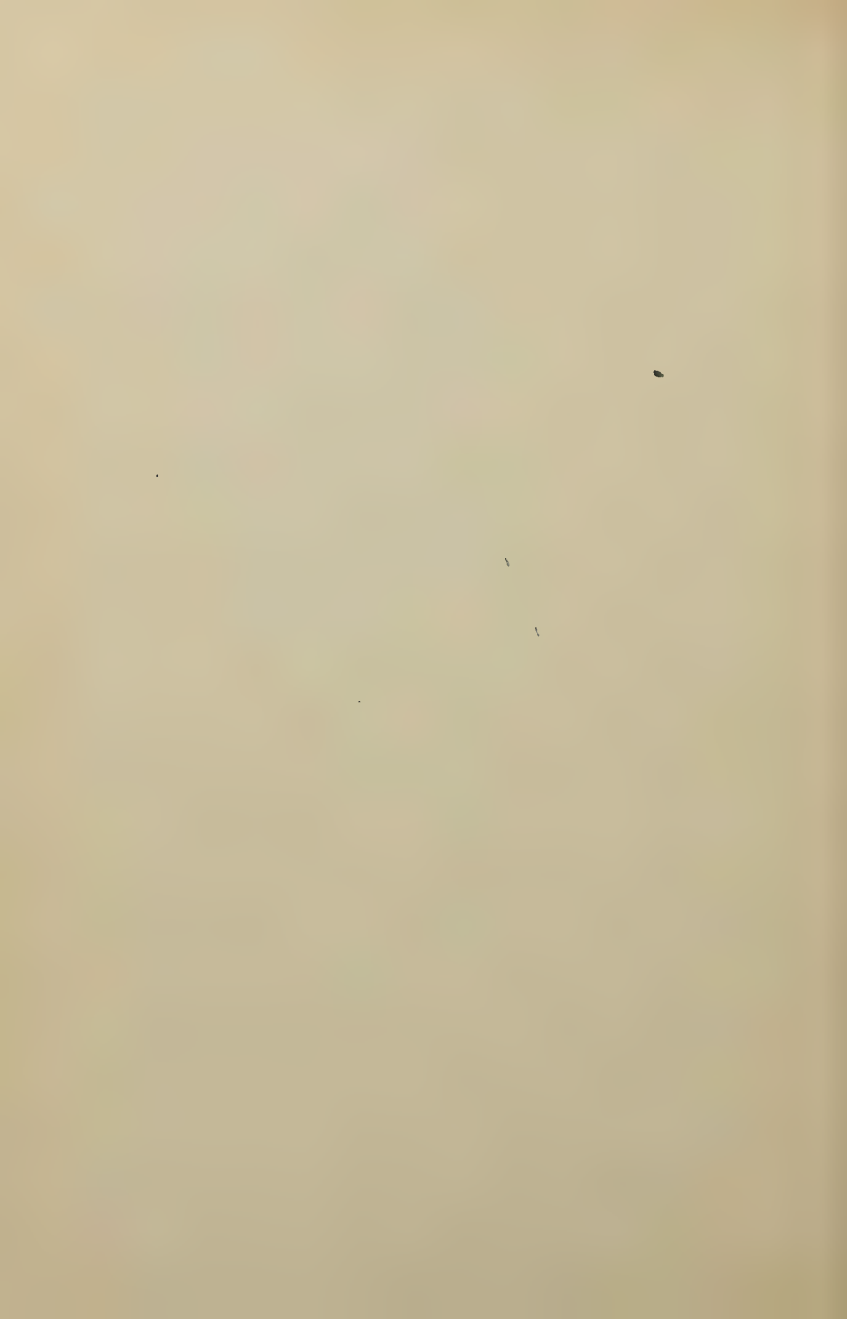
“Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.”

What the poet expresses in verse by an unerring intuition, that God is the only solution of the mystery of life, every true scientist is driven to by a sane interpretation of the facts of nature.

Lord Kelvin said: “Science is compelled to accept the idea of creative power; forty years ago I asked Liebig if he believed that the grass and flowers which we saw around us, grew by mere mechanical force. He answered: ‘No more than I could believe that a book of botany describing them, could grow by mere mechanical force’.”

CHAPTER V

IS EVOLUTION IRRECONCILABLE WITH THE
BIBLE VIEW OF SIN?



CHAPTER V

IS EVOLUTION IRRECONCILABLE WITH THE BIBLE VIEW OF SIN?

RUDOLPH OTTO has remarked that the newer Evolutionism sets Darwinism aside as a superseded hypothesis, and yet the modern mind is still largely entangled in the meshes of this philosophy "and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ."

Once more I must make a quotation from Professor Denney:

"Many minds at the present time, under the influence of current conceptions in biology, explain away the consciousness of sin. All life is one, they argue. It rises from the same spring, it runs the same course, it comes to the same end. The life of man is rooted in nature, and that which beats in my veins is an inheritance from an immeasurable past. It is absurd to speak of my responsibility for it, or of my guilt, because it manifests itself in me, as it inevitably does, in such and such forms. There is no doubt that this mode of thought is widely prevalent, and that it is one of the most serious hindrances to the acceptance of the Gospel."

If Evolution be true, and mankind, struggling upward from the mud, carries within itself the shining-

star stuff, and does not need to be divine by proxy any longer, sin is no calamity, it is but the sensible evidence of vestigial remnant of my brute ancestry, from which I am gradually being emancipated, and if the bloody struggle of the survival of the fittest be perpetuated for a few more weary ages, the race may eventually emerge as supermen. It is the old lie of Eden in modern garb—"Ye shall be as gods." This is the vain deceit which is making a prey of the Gospel and robbing it of its power and distinctive message, and one cannot help feeling that, if this be true, Omar Khayyám's conclusion is inescapable:

"For all the sin
With which the face of man is blackened,
Man's forgiveness give and take."

Despite attempts to harmonise the great truths of the Christian Faith, the Incarnation, the Atonement, and the Resurrection, with this modern philosophy, it is radically inconsistent with these great foundation truths of Revelation. Even though modern Evolution no longer claims to be a theory of origins, for it knows nothing of the mystery of "In the beginning," for all lines of investigation disappear in the primal mystery, and though it is a virtual surrender of the Evolution of Darwin and Spencer, yet it has become woven subtly into the

very warp and woof of modern literature, and it has to be faced by every earnest Christian student. If the Fall is a passing from the non-moral condition of the brute to the moral consciousness of the man, whether it be a leap or an imperceptible gradation from animality to humanity, with a great unaccountable development of the psychic, it is for ever irreconcilable with the Bible doctrine of the Fall, which has brought all mankind into a state of sin and misery, and wilful rebellion against God. If the Evolutionary conception of sin be true, where is the need for the great enactment of Calvary, which Paul and all New Testament writers have made the *sine qua non* of the Christian revelation, for the maintenance of which they staked their all, accounting life itself as nothing, compared with the glory of the salvation centred in the Cross? "That message, too, I declared unadorned with philosophic eloquence. I had no mind to refine away the special significance of the Cross. I determined to make no display of knowledge before you except of the Messiah, and of Him only as a crucified Messiah."

And as this central truth of our Faith was to the Greeks foolishness, so is it logically to the man in the grip of this philosophy. Whilst outwardly seeking to maintain the Faith, he is of necessity compelled to whittle the Cross down to another splendid example of martyrdom and devotion to

truth, transcending in its degree, but exactly of the same kind as that of thousands of others who died because of loyalty to principle and conviction. This, I believe, is the subtle, the tragic and disastrous cause of our powerlessness.

As the Chairman of the Keswick Convention recently said, "We are facing the humiliating fact of a spiritually incompetent Church and a morally indifferent world." How rarely do we hear the word "sin" from our pulpits to-day, and when we do hear it, is it not largely eviscerated of its Bible meaning, its heinousness, and its corrupting, defiling, and destroying character? Hence our supine, backboneless caricature of the great Gospel of God's redeeming, sovereign grace, and instead we get moral essays, thinly tintured with rose-water Christian sentiment, of no use for the healing of the guilty sinner, or the uplift of a perplexed and staggering society.

Perhaps I may be accused of painting the colours too black—a layman with a distorted and pessimistic outlook. Well, let me reply that two cultured Christian scholars and theologians, the late Professors Denney and David Smith, raised their voices in warning that if we want to hear the Gospel we will not get it in our churches. You must go to our mission halls and street corners to get a clear statement of God's redeeming love. And if an unequivocal expression of sin and its disastrous consequences

be rare, how much rarer still the trumpet tone of no uncertain sound as to the inevitableness of coming Judgment. How few adopt the warning tone of the great Apostle, when he said, "Knowing the terror of the Lord, we persuade men." Is this voice silent in our pulpits to-day? Thank God, there are exceptions, but the heralds on the watch towers of Zion are largely silent. Hence our languishing or extinct prayer meetings. The art of intercession has been lost, and prayerlessness means powerlessness, and so brazen sin and moral indifference are rampant in our midst, and despite our great new land, with its untapped resources of mineral, agricultural and pastoral wealth, we at present give no promise of becoming a great nation, for our vision of God is blurred and our moral fibre is flaccid and nerveless, and it is only as we shake ourselves free from the benumbing effects of a false view that the clouds break and we see light in His Light.

The rational, consistent Evolutionist cannot accept the fact of a divine revelation. As to a future life, he maintains the evidence is vague and unsatisfying, and the acceptance of this philosophy has made the attitude of Wellhausen and his school possible; that the supernatural must be eliminated from the Bible, and the great majority of modern critics are of this school. With dilutions, modifications

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and qualifications, you will find this subtle attitude of Wellhausen pervading all Modernist literature, and it is this that, in a subtle, insidious fashion, has robbed the pulpit of its distinctive message, that Life and Immortality have been brought to light, and that we are no longer groping our way through a speculative philosophy, if haply we may find God, but that the Dayspring from on high hath visited us, and that the light in its fullness has dawned.

If man is not created in the image of God, if he is merely a highly evolved type of animal, then he has no sin in the Bible sense of the word. He is merely emerging from his brute nature which he has inherited from an ageless past, and his guilt and responsibility for inhumanity and misery of the world must be transferred from his shoulders to his Maker's. For the denial of the Fall, as D. M. Panton has said, "inculpates the Creator, since, if neither man nor devil fell from innocence, sin must have lain embedded in their creation, and sin, if not the creature's act must be the Creator's responsibility."

One of our most brilliant Modernists has said: "Evolution shows that the Genesis account of creation and of early man is pure imagination; then also of necessity is the account of his Fall." Yet sin is the tragedy that throws its dark shadow over the whole of history and forms the problem

of redemption. The Modernist school, sincerely desirous of conserving the purely spiritual in our religion, attempted a compromise. Maintaining that Nature was a closed system under the absolute dominance of inexorable law, they held that the physical and the psychical ran in parallel streams that never met, the physical being the only sphere of scientific investigation, and the psychical purely the domain of religion. Thus the world of Nature and the world of Spirit were regarded as watertight compartments. But the Evolutionary conception which so largely gripped the scientific mind could not long remain satisfied with Nature as its sphere. For Evolution is not a problem of the scientific laboratory merely, but seeks to explain the psychic and the spiritual nature of man as well as the physical. But, here is the marvellous thing about the Bible. It begins with a challenge to the scientific world by placing upon its front page a cosmogony, a theory of the origin of things, of matter, of life, and of man. The three great creative acts of the first chapter of Genesis deal with matter, as well as with life and spirit.

Professor Orr wrote a great book called, *God's Image in Man and its Defacement*. That book has never been answered. Its thesis is that however much sin may be belittled, the Bible viewpoint and the modern Evolutionary conception can never

be reconciled. Professor E. W. McBride is in absolute agreement with Orr. His conclusion endorses Orr through and through. This is what he says: "The doctrine of Evolution assumes that the human race has been slowly developed out of some mammalian stock resembling modern monkeys. No doctrine has had such a profound influence on theology as this. Indeed, it seems to me to necessitate an entire recasting of the foundations. We are often glibly assured to the contrary by popular preachers who maintain that Evolutionary doctrine can be brought into entire harmony with what the fathers taught. I think that this reconciliation is superficial and erroneous. If mankind had been slowly developed out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they inherited from these ancestors. There never was a state of primeval innocence."

The theistic Evolutionist says that at a certain stage in the development of the animal, when he reached the anthropoid ape, God took hold of him and the psychic side became developed. This is a wretched, weak compromise which has not a foothold of scientific evidence to support it.

I pass over the creation of the lower orders of life as of minor importance and as being a question not in dispute; all modern thinkers agree that the Bible statement of the orderly appearance and

sequence of the various forms of life in an ever ascending scale is in agreement with the latest thought. First vegetable life—then marine life, and then terrestrial life—and last of all we have this great pageant of life crowned with man in God's own image. Was man made originally Godlike and now fallen? Or was he originally beastlike and now rising? The character of my Gospel hinges on my answer to this question.

Let us be thoroughly fair in our enquiry: no intelligent Evolutionist holds that man is ascended from any anthropoid ape *now living*. The idea, or guess, is that away back, perhaps three million years ago, the apes and we started from a parent stock, the anthropoid and man having a common ancestor. This great-great-grandfather ape of ours had two sons—the one an ordinary ape neither better nor worse than his fellows—the other was an ape too—but not an ordinary ape—he had a little more brain than his brother—he was endowed with some cunning and this cunning helped him to forge ahead—he always got the better of his poor slower brother, who remained a decent ape to the end of his days. The clever cunning brother begat a son just a shade more clever and cunning than himself, and this went on generation after generation for perhaps two million years: about this time we arrive at the ape genius. Of course the ape genius was far below

the lowest type of man in brain power, but he was climbing up the Evolutionary ladder laboriously, "little by little sure and slow fashioning his future bliss or woe," and about fifty thousand years ago he made a sudden leap from animality into humanity.

Having developed the psychical part of him so cunningly and successfully he began to experience feelings of awe as he began to lift his eyes to the stars above him and the wonderful life of the jungle around him. He experienced the dawn of a vague religious feeling and so he became a fetish worshipper. He imagined there was something beyond and above him. He peopled his world with spirits mostly malign and vengeful and he had to appease their wrath by incorporating them in stocks and stones, and grovelling before them. And this, forsooth, was the first act of worship! After thousands of years of this fetish worship, his brain clarifying and growing all the time, he was struck by the glory of the dawn—the fair tranquil beauty of the moon and the twinkling wonder of the stars, and he deified the heavenly bodies and the forces of Nature and rose from fetish worship to the polytheism of the Greeks and Romans.

Contemporaneously there arose the Hebrew with his genius for religion, and he exalted what was at first merely the tribal God of the Hebrews into the Lord Jehovah of the modern Jew. And so we might

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go on. At last we come to present society, with its motley crowd of sceptics, agnostics and infidels, who are so advanced that they have ruled the Jehovah of the Jews and the God of the Christians out of His own world. By a mere evolution life arises somehow from an inorganic womb and goes up on its long ascent by natural processes and so the supernatural is eliminated and there is no room for God in His own universe.

Of course it is only fair to state that the theistic Evolutionist maintains that at a certain stage in development when the ape was passing into the man stage God took hold of him and made him a living soul. (My feeling is that it is a pity He did not take hold of him before the bloody struggle with Nature red in tooth and claw, went on so long.) According to Evolution, as we have seen, sin is simply inherited animalism. As some one has said, it appears to make no difference to the advocates of this view that many very evil tendencies, such as pride, envy and rebellion against God, seem to have no possible connection with animalism.

Such is a popular but true outline of the main thought of Evolution, as taught to-day by a very large percentage of the teachers in the universities of the world. I maintain that this line of thought, almost universally held, is pregnant with possibilities disastrous to the moral outlook of our day, and

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this in an attenuated and modified form is dished out to our theological students with the result that most of these men emanate from our colleges with no living, moving message. On all sides and from all schools of Christians there is a wail that we are to-day being overwhelmed with a tide of moral laxity and that men largely are indifferent to the appeal of the Cross. Why? I believe that this false view of life has eviscerated the Gospel of its meaning. Men logically reason that if my present life with its passions great and strong be a heritage from my brute ancestors where is my responsibility. My so-called sin, which is not my sin, but my misfortune, I charge God with, who by His mode of creation has ingrained the brute in me. Listen to Sir Oliver Lodge: "As a matter of fact the *higher man* of to-day is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing; and in so far as he acts wrongly or unwisely, he expects to suffer. He may *unconsciously* plead for mitigation, on the grounds of good intentions, but *never* either consciously or unconsciously will anyone but a cur ask for the punishment to fall on some one else, nor rejoice if told that it already has fallen."

This is not the voice of a great scientist, but the voice of a foolish Spiritist; but behind his voice is

the certain and deliberate voice of the father of lies who is the author of modern demonology, called spiritism. Sir Oliver Lodge's *higher* men do not include John Huss, and Calvin and Luther, and Knox, and Wesley, and Whitefield, and Spurgeon, and Moody, for they all worried about their sins; and all rejoiced that Christ "bore their sins in His own body on the tree." And the great multitude around the Throne do not include any of Lodge's higher men, for they all sing, "Unto Him who loved us and washed us from our sins in His own blood." It is angelic men like Lodge who are undermining the Gospel of Jesus Christ. And here is the subtle danger of the present day, a form of godliness without its power.

Indeed, we seem to be drifting towards the mists. Bishop Barnes has given expression to this in a sermon preached in Westminster Abbey, in which he says: "A steady belief in God as revealed in the life and teaching of Christ is, I fear, at the moment barely maintaining itself. Religious indifference is widespread, and among the university students in this country the position is such that doubts arise as to whether Christian moral values can be maintained amid the slow decay of Christian belief. In America of late a Humanism from which belief in God has vanished is dominant. I do not wish to exaggerate, but the present drift from the Christian

standpoint is a cause of anxiety." And so the Bishop proposes to arrest this drift by a restatement of Christian belief in terms of the Evolutionary philosophy—which is itself largely the spring from which this drift is flowing.

The Christian objection to Evolution is that it puts God at such a distance that He is unapproachable; it fetters Him, by His own laws, from free and direct action. He is not God to whom prayer can be made, the God of a special providence, who counts the hairs of our head, and without whom no sparrow falls to the ground. And, further, this theory denies to man the possession of a soul bearing God's image and capable of surviving death. It denies to him also moral freedom and the possibility of a self-determining moral life.

As Dr. Hutton wrote at one time in the *British Weekly*: "William James pauses in one of his chapters to approve the sagacity of the working man who once remarked to him that there is not much difference between one man and another, but what there is is very important! *A fortiori*, there is perhaps not much difference between some carefully chosen man and some carefully chosen ape, but what there is is the decisive thing. An animal has certain instincts, and its true life consists in obedience to them. Man has many, almost all, of those very instincts, and yet it would be his ruin

and disgrace to obey them without qualification, without control. And if that be so, then this idea of control which haunts man is man's true sign. It is, in short, the way of the Cross."

There was an article in the *British Weekly* on "Earthquakes," which dwelt on the fact that earthquakes in the physical sphere have their uses and their laws, and then proceeded to show the beneficent action in the sphere of the moral and religious. The upheaval caused by the overthrow of the Ptolemaic Astronomy, when men found that our tiny earth was not the centre of the Universe, and when our conceptions of time and space had to feel out ad infinitum—then came the earthquake of the Reformation, and then came the intellectual revolution of the nineteenth century. The doctrine of Evolution arrived and men had to revise their whole conception of their origin and their relation to the rest of created existence.

Men got to know that the discipline of this earthquake has only cleared Revelation of some of its outworks and temporary accretions. This able journal holds that the modern, newer method of Bible Study has made the main essence of Revelation more significant and sure. Now, look at this closely, and what do we find? That the Copernican earthquake swept away the erroneous view which the Bible never taught, and the blessed earthquake of the Reformation swept away the Romish lie of the

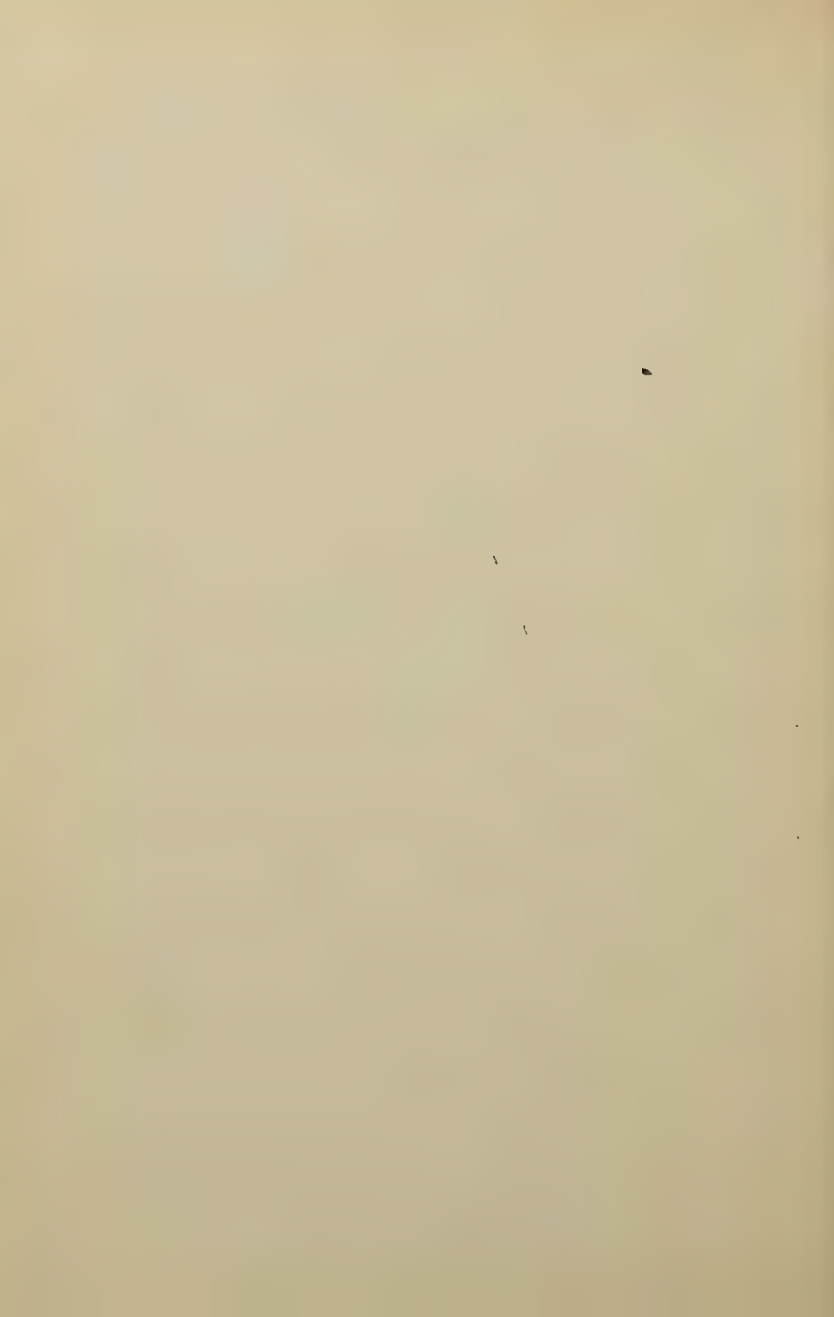
Infallibility of the Church, and confirmed the absolute and divine authority of the Book.

But what has this so-called Evolutionary earthquake swept away? Only the absolute authority of the Book, which the Reformation established. The previous religious earthquakes swept away lies; this one has, in a subtle fashion, undermined the truth.

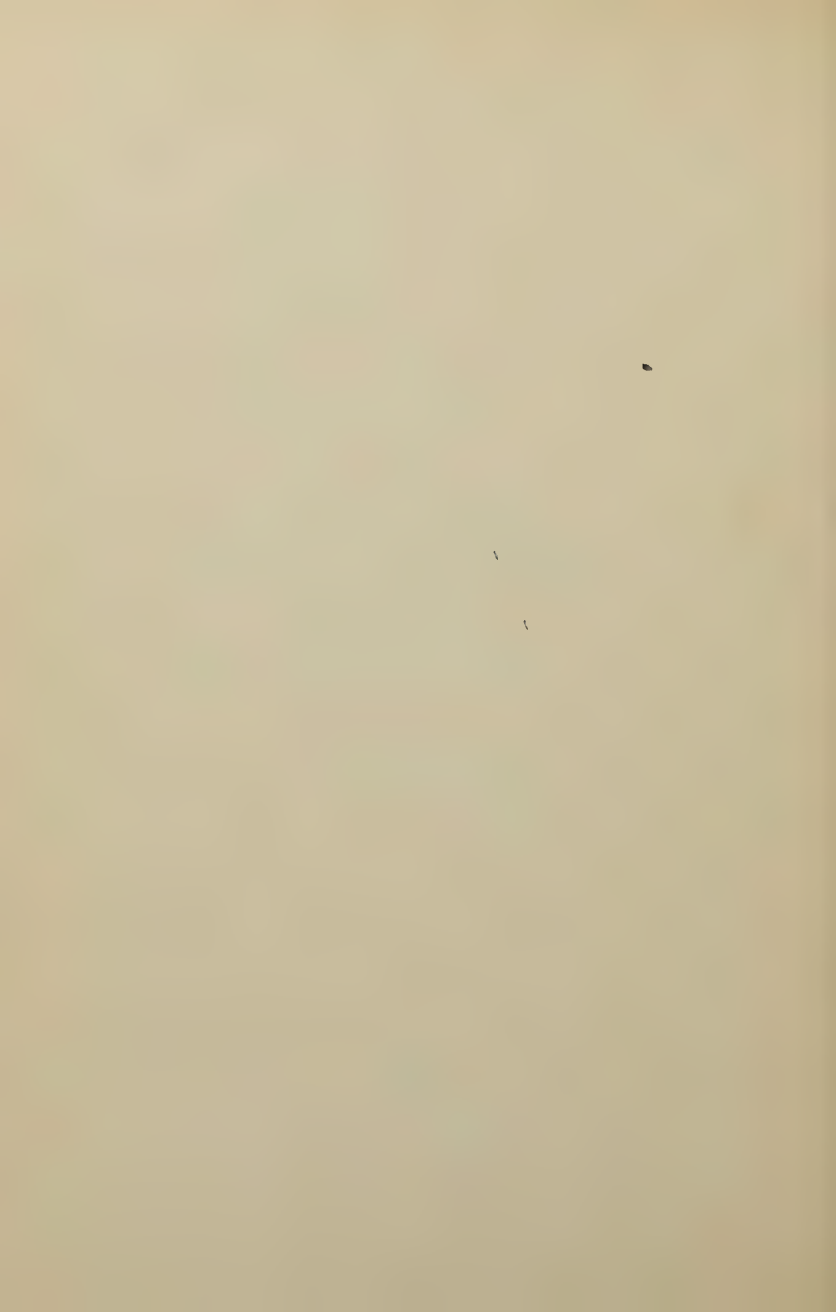
This attitude is characteristic of many semi-religious journals. This same article makes much of the argument from Embryology. Let us look at it. We are supposed to climb our genealogical ladder during our prenatal life, beginning, like every other creature, in a single cell. We start as a micro organism, and pass gradually upwards through the various invertebrate stages till we arrive at the bronchial clefts, which are supposed to pass for fish gills; though these clefts never fulfilled the function of gills. The embryo was thus made to represent the development of all creatures from the cell to the lower animals. The analogy is still pushed, and the first six months of independent life is supposed to represent the animals just below the monkeys. From the sixth to the twelfth month we are on a par with the monkeys: from the first to the seventh year, primitive man; from the eighth to the twelfth early civilisation; from the twelfth to the seventeenth the middle ages, and the present stage represents the manhood of the race.

But why not extend the analogy still further? Does not Shakespeare speak of the seven ages, the sixth being the lean and slippered pantaloon, and the last stage of all, second childishness and mere oblivion. Why not be logical and carry the analogy thus far? It does not suit this philosophy! But Sir Ronald Ross and Sir Flinders Petrie are bold enough to hint at the time when the mass mind of mankind, deprived of the vitamin of progress, will grow old and decay, like that of the individual. The Evolutionist goes sailing on in the blue, never dreaming of the possibility of a Fall, forgetful that great civilisations have come and gone, and that civilisation is never on a gradual, ascending plane, but moves on a sine curve up and down, and that, despite our great scientific advance, some of the foremost thinkers of the world are of the opinion that there are already symptoms of an approaching decline.

Man's keenest search apart from God leaves us in the dark. But when we are able to breathe the first four words of the Bible, "In the beginning GOD," immediately it is daybreak, not only in the heart, but in the mind also. Man's unique place in Nature can only be explained by the sublime statement, "Let Us make man in Our image, after Our likeness."



CHAPTER VI
THE REVELATION OF GOD IN CHRIST



CHAPTER VI

THE REVELATION OF GOD IN CHRIST

THE chair in Edinburgh, and other like chairs in the theological halls of the world, have been an attempt to reconcile this philosophy with the unequivocal teaching of the Bible that man was originally God-like, but now fallen into "an estate of sin and misery" from which the redemption of Christ alone can raise him. This attempt, called Christian Evolution, is a misnomer, for it is neither Christianity nor logical Evolution.

Despite this attitude, the arrogant dogmatism of ultra criticism is showing signs of disavowals, and we hear less now of the assured results of modern scholarship, even Sir George Adam Smith admitting that the critical school occupied a place fifteen or twenty years ago which to-day is untenable in the light of modern archaeological science.

Professor Baker has said that what he calls the "Evolutionist revelation" has put out of thought much that has passed as Christian theology, but the sincere believer feels that it puts out of thought the whole redemptive salvation in Christ, this school

holding that Paul made a positive blunder in carrying over from Judaism into Christianity his idea of sacrifice, and that his writings are largely without authority, and merely interesting as an example of the theology of the first century.

The Evolutionary conception of life misses the native and essential dignity of man, however low he may have fallen. A broken piece of pillar dug up by the spade of the archaeologist reveals the glory of the art and sculpture of ancient Greece, even if it has lain in the dust for two thousand years. So with man at his lowest, there is something in him capable of regeneration and of linking the finest portion of his mind and heart to the divine. This has been felt by men of thought in every land and clime. Ptolemy, the Egyptian astronomer, gave expression to this when he said:

“I, rapt in scrutiny as night unbars
The thick and mazy glories of the stars,
Though earth on earth, am no more linked to her,
But sit in Jove’s own hall, a banqueter.”

A modern scientist, Professor Foster Kennedy, in his study of anatomy, expressed himself similarly when he said that the mind of man refuses to accept the confines of the Universe itself as its boundary.

The great truths of the New Testament are not finding adequate expression in current theology, with its emphasis on the Fatherhood of God and the

brotherhood of man, and its explaining the atoning sacrifice of Calvary in terms of a splendid devotion to principle which every true man would be expected to emulate. This modern conception of the Christian faith has become possible because Evolution has shaped not only the scientific and philosophic thought of the past fifty years, but also the theological. During the last twenty years there has been a universal wail from the most intelligent and thoughtful leaders of the Christian Church that our moral tone has been so low that it looks like a subsidence of the very foundations of our spiritual life. But, thank God, this recognition of our threatened moral and spiritual bankruptcy is the harbinger of a better day, and we see the youth of our land and other lands being arrested by the magnificence of the Christ of the New Testament and the splendid possibilities of life under His sway.

The Evolutionary idea largely pervades much of the theology of our day. Dr. Cairns says that the evil in the world is not part of the eternal divine order, and yet to support his main thesis he makes the evil in the world necessary and inevitable in order to engender the struggle for existence by which man rises to better things—thus making tragedy an element in all creation.

Thus a great deal of the otherwise magnificent and edifying theology of to-day is largely vitiated by a philosophy which is merely speculative and wholly unverified.

To get a balanced view of the Bible concept of man's native dignity, take the soul-anguish and mental perplexity you find expressed in the Psalms. Man is conscious that even when "fully skilled he still gropes in twilight dim, encompassed every hour by fearfulest powers inflexible to him." In the ninety-th Psalm, "His days are an handbreadth" and "they vanish as a dream," his life-span is three score years and ten, and he seems in the depths of gloom. In the ninety-first he is on the sunlit heights with God as his refuge and fortress, victorious over every adverse circumstance, under the charge of angels who keep him in all his ways, satisfied with long life and in full view of God's magnificent salvation. It is only a being created in God's own image with capacities for the infinite that is capable of such soul-anguish and such soul-rapture; as Bishop Westcott said: "Man alone knows that he has powers which earth cannot satisfy, and he strains with a divine unrest through the realms of sense to the unseen."

Because of this divine unrest, though there is no short cut to a final explanation of the Universe, man is ever pressing forward, undismayed, though the mystery of life, both in its origin and development, is as much beyond the scientist to-day as it was in the days of the Greek philosophers. As modern poetry has been called "the poetry of despair," there is a like tone from the most thoughtful scientific minds.

“Toward the mists where the breakers moan,
My rudderless bark is drifting,
Through the shoals are the quicksands shifting;
In the end shall the night-rack, lifting,
Discover some shore unknown?”

There is no sure word from our science or philosophy to guide man crying in the darkness, and yet, as Professor Steward, of University College, Hull, wrote in a great article: “The Scientific Quest Leads to Theism,” i.e., the scientific method earnestly pursued leads to a belief in God. Science manifests order in the Universe—everything under the sceptre of an all-pervading law, thus science postulates a great First Cause. Then, when we come to the region of biology, we see the adaptation of means to an end, and so we discern purpose in the Universe, and rationally we are forced to the conclusion that there is a Mind behind it all.

But what is this Mind? Is it a mere pantheistic principle interpenetrating the whole of Nature and coterminous with it? Something great, something infinite, revealing to us the infinitudes and eternities which appal and overwhelm us with the sense of our own nothingness? Here comes to our aid what Professor Steward calls the most compelling thought to some of the greatest minds, the moral argument. Man feels within him the moral law, the categorical imperative of Kant—he knows himself to be personal, and

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feels that he is personally responsible, and he is led to the conclusion that the great First Cause, the Author of all, cannot be less than personal. But this mighty, glorious God is beyond me, for ever unknowable and unreachable.

“God of those splendid stars,
I need Thy presence,
Need to know that Thou art God,
My God indeed.
Cold and far off they shine, they glow—
Shield me mid Thine innumerable worlds,
Give me some spot where I may rest,
While Thine unceasing ages flow.”

But the glory of the Christian revelation is that God is personal, ethical, and knowable. God has given me a spot where I may rest, and that spot is the incarnation of God in Christ. He has come out of the inconceivableness of His Godhead into the limitations of creaturehood, that I might know, worship, and adore Him.

Have you ever noticed that at the Giving of the Law it is recorded, “God came down—and Moses went up?” And it is ever the same, man never goes up until God first comes down—down to the manger of Bethlehem, that a mother might fold Him to her breast—down to the carpenter’s bench to work with hammer and chisel and saw, that the man untrained in the lore of the schools might know Him and hold communion with Him in the common things, and by

His companionship make the common things sublime—down to touch the leper, not merely with a loving but unavailing sympathy, but with a power that healed and cleansed and restored—down to the rude, rough Tree of Calvary, that by His shed blood He might open for me a way to the Tree of Life that I might eat and live for ever.

How God created man we know not, the “how” transcends all scientific research and all philosophical thought, but we take it that the Infinite condescended to reveal to man the fact of his creation without any genetic relationship to any other creature. This the Bible affirms and this science supports.

The most damning condemnation of this philosophy of Evolution is that it obscures the light from Calvary. Show me a consistent logical Evolutionist in our pulpits to-day, and I’ll show you a man in whose preaching the Cross is not prominent. He may be an altogether admirable character, and transparently sincere, but if he mentions the Cross, it is a cross eviscerated of its Scriptural import and force—not the Cross enshrined in the memorial feast, “This is My body, broken for you”—the Cross of Him who gave His life a ransom for many. I have quoted already an eminent Modernist who maintains that the account of the Fall given in Genesis is a mere nursery story for the infant stage of the race. Though the race is now in its adult stage, many of the brightest intellects and keenest minds of

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the world have had to cry to God out of the depths, and they know they are fallen, and fallen in the Bible sense into a fearful pit out of which only the redeeming Christ can lift them; and many, too, thank God, know the experience of John Bunyan—immediately he came in sight of the Cross his burden rolled away, and he saw it no more in all his journey.

“Long my imprisoned spirit lay
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray,
I woke—my chamber flamed with light;
My chains fell off, my soul was free,
I rose, went out, and followed Thee.”

Professor Foster Kennedy says that this is an age given to mental short-cuts, and is full of educational quackery and sentimental optimism, and he urges us to think straight and see clearly. My desire has been to think straight, and, as far as I can see, the modern Evolutionary conception of the world tends towards a naturalistic philosophy that removes God to such a distance that He is not the God and Father of our Lord Jesus Christ—it leans to the pessimism of Nietzsche and not to the teaching of Jesus Christ—to the agnosticism of Huxley and Spencer, and agnosticism always leads to the mists of uncertainty and unrest, to which Matthew Arnold drifted when he said:

“The sea of faith was once, too, at the full,
And lay round the shores of earth
Like the folds of a bright mantle furled.

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But now I hear its melancholy moan,
Retreating to the sigh of the night winds
Down the vast edges drear
And naked shingles of the world—
Ah, Love, let us be true to one another,
For this world that lies before us like a land of dreams
Hath neither love nor life, nor peace nor certitude,
And we are here as on a darkling plain
Where ignorant armies clash by night.”

The man who believes that Christ “has brought life and immortality to light” is far removed from this despairing, agnostic strain, for already with trimmed lamp he is rejoicing in anticipation of the breaking of a great Day.

Let us get back to Christ’s Gospel, and let us see to it that nothing filches from us the glory of the wonderful message that God has given us in this wonderful Book. If I had my way, before I would let a single Christian student into our Universities or Theological Halls, I would insist that he should thoroughly study the Bible, preferably in a Bible Institute, because the sad thing to-day about many of our preachers is that they know all about the modern books, but they do not know *the* Book.

Can you fathom the mystery of man’s being, his dignity, his worth, the value he has in the estimation of the Eternal? “What *is* man that THOU art mindful of him?” And note, the Psalmist does not say that God gives a mere passing thought to

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man, but that HE is mindFUL of him. Is he only a highly evolved animal, a beast with a pedigree? No, he is a God-like being, fallen, but still, in his fallen state, of infinite value to the Father God.

The whole record of revelation bears out the harrowing truth of the fact of sin. The blood flowing from a thousand altars bespeaks the irretrievable tragedy. The history of the world affirms the same sad story.

Why did not Egypt go on from its magnificent civilisation to evolve the super-man? Where are the other great empires of antiquity? The dust of their ruins shows the track of God's judgments. Surely in Greece, with its marvellous attainment in art and mental culture, was the opportunity Evolution needed! But Greece, and also imperial Rome, fell through internal moral decay.

God chose the people of Israel to be a royal priesthood, to show Him forth to the rest of mankind. They were wondrously emancipated from the yoke of slavery, but almost immediately afterwards in the wilderness, they were lusting for the pleasures of Egypt, and murmuring against God, dancing before a god which they had fashioned for themselves. So they failed to enter into the Land of Promise. And when at last their children did enter in, they fell away from the worship of the one true God, and bowed before Baal, Ashtaroth

and other false gods. At last the supreme hour of the nation's history arrived, when their Messiah appeared. But it became the hour of national suicide, for they crucified Him.

What is the story of man in every age and under all circumstances? It is written in one word—fallen.

Is that the Gospel? No—but the essential element for successful treatment is correct diagnosis. This is the Gospel—"The Son of Man is come to seek and save that which was lost." "He lifteth up the poor from the dust." For the "last Adam is a life-giving spirit." As has been said, the Old Testament is a progress, and Christ is its goal, it is a question, and Christ is its answer.

As Science with her steady penetrating gaze contemplates matter, it melts away. That crude atomism, which has long been the key of the fortress of materialistic thought, is already an exploded theory. Matter itself is melting before our eyes into mysterious and impalpable forces, which seem to be scarcely more substantial in their texture than our own feelings and thoughts. The Universe, as we gaze into it, is a silent mystery. As we strive to understand it, it is a vast, whirling problem. Our reason staggers as we dimly conceive of the immensity, spun through infinity, by immeasurable power.

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The study of astronomy is the most soul-moving, next to revelation, that could engage the mind of man. The facts brought to light by the latest research in astronomy stun the mind and make it reel with the sense of its own impotence. Our planet is a mere speck, our sun itself is only a speck. There may be a million stellar systems each as vast as our own Milky Way. And yet in all this inconceivably great array of worlds, science knows of no other world like ours. It is to science an absolutely unique little "wayside planet," sustaining a life which no other world knows, and crowned with a being "noble in reason, infinite in faculty, and in apprehension like a god." Whence came he, and whither goes he? The individual answer of every man one way or another will determine his character and course.

God is unknowable, until He is revealed in Christ. God in Christ has given us a wonderful revelation. We meet Him in the first chapter of Genesis, and we have His company right through the Book, until at last this dismantled planet is brought back again into allegiance with Him.

"With this ambiguous earth
His dealings have been told us. These abide:
The signal to a maid, the human birth,
The lesson, and the young Man crucified.

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But not a star of all
The innumerable host of stars has heard
How He administered this terrestrial ball.
Our race have kept their Lord's entrusted Word.

Of His earth-visiting feet
None knows the secret, cherished, perilous,
The terrible, shamefast, frightened, whispered, sweet,
Heart-shattering secret of His way with us.

No planet knows that this
Our wayside planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears, as chief treasure, one forsaken grave." (Meynell.)

Throughout the last forty years the Bible has passed through the crucible of a testing time. Men eliminated the supernatural from the whole problem, and came to the conclusion that the only revelation was that of Nature. Higher Criticism is to-day on the defensive. Criticism is perfectly logical and allowable only if it be fair. The Word of God will stand the most searching criticism and the most severe trial, but to-day rationalistic ultra-criticism has proved itself to be both unscientific and un-historic, and the spade of the archaeologist is bringing to light the glorious truth that the Word of God is historically reliable.

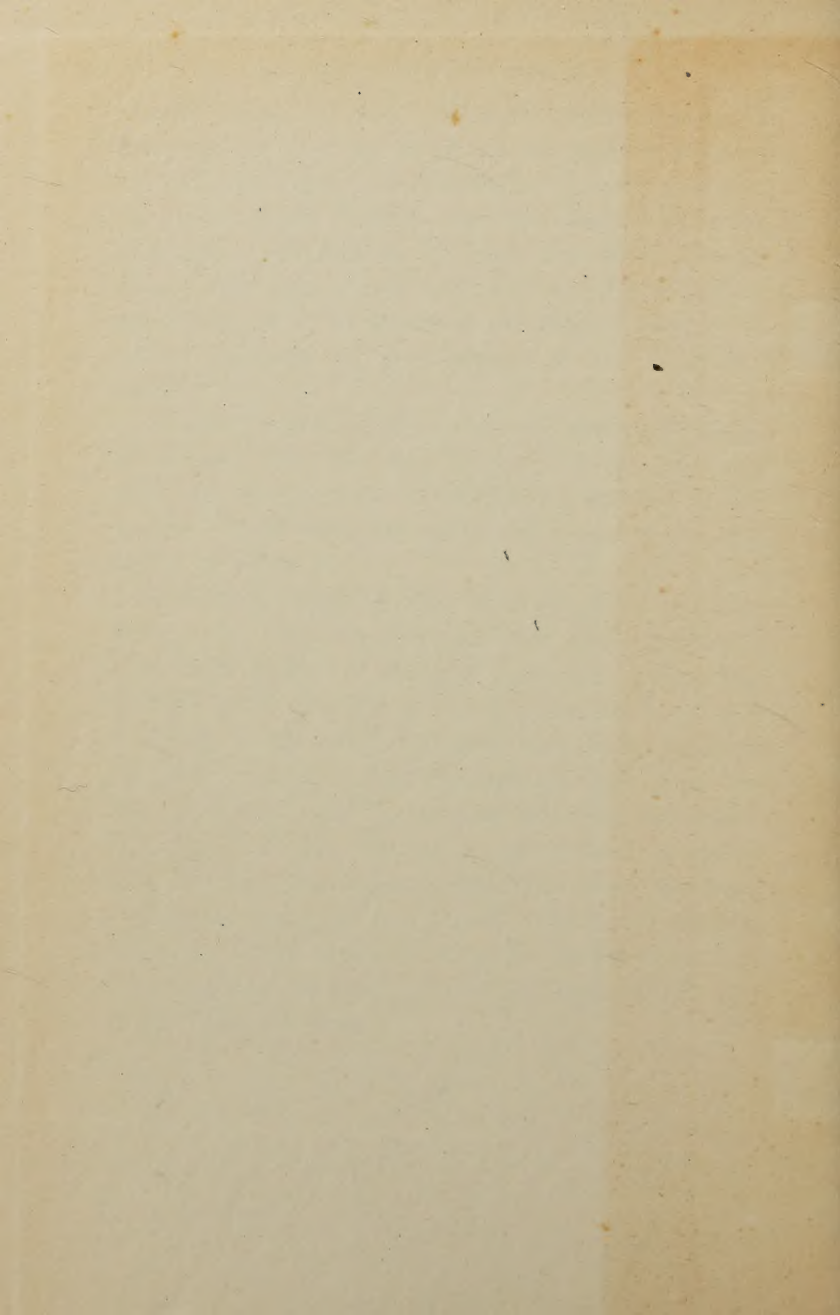
Is it conceivable that so great and glorious a God, who has called into being myriads of worlds, moving in infinite space with mathematical precision,

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should stoop to make Himself known to man? I should say that the revelation we have in modern science of the glory of God makes it inevitable that He should reveal Himself. He has done so. We meet the light immediately we open the Book, and it shines ever clearer and brighter, until the meridian splendour of it is revealed in Jesus Christ, "in whom dwelleth all the fulness of the Godhead bodily."

The origin of motion is one of the great difficulties of science. But the first chapter of Genesis says that "the Spirit of God moved upon the face of the waters." And when *He* moved, then everything else began to move.

God made man in His own image, a god-like being, with self-consciousness and God-consciousness, with power of thought that rose beyond the infinite stars. He put a crown upon his head and a sceptre in his hand, and gave him dominion over all other creatures. But through sin man fell. He lost the crown, and the sceptre fell from his hand. But God left His throne in glory, and came to seek His lost masterpiece. Man has been lifted by the infinite redemption of Christ. The day is coming when the crown will once more be on his brow and the sceptre in his hand, and he will again have right to the Tree of Life.



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